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CATECHISM
ON THE
HOLY SCRIPTURES
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PHIPPS

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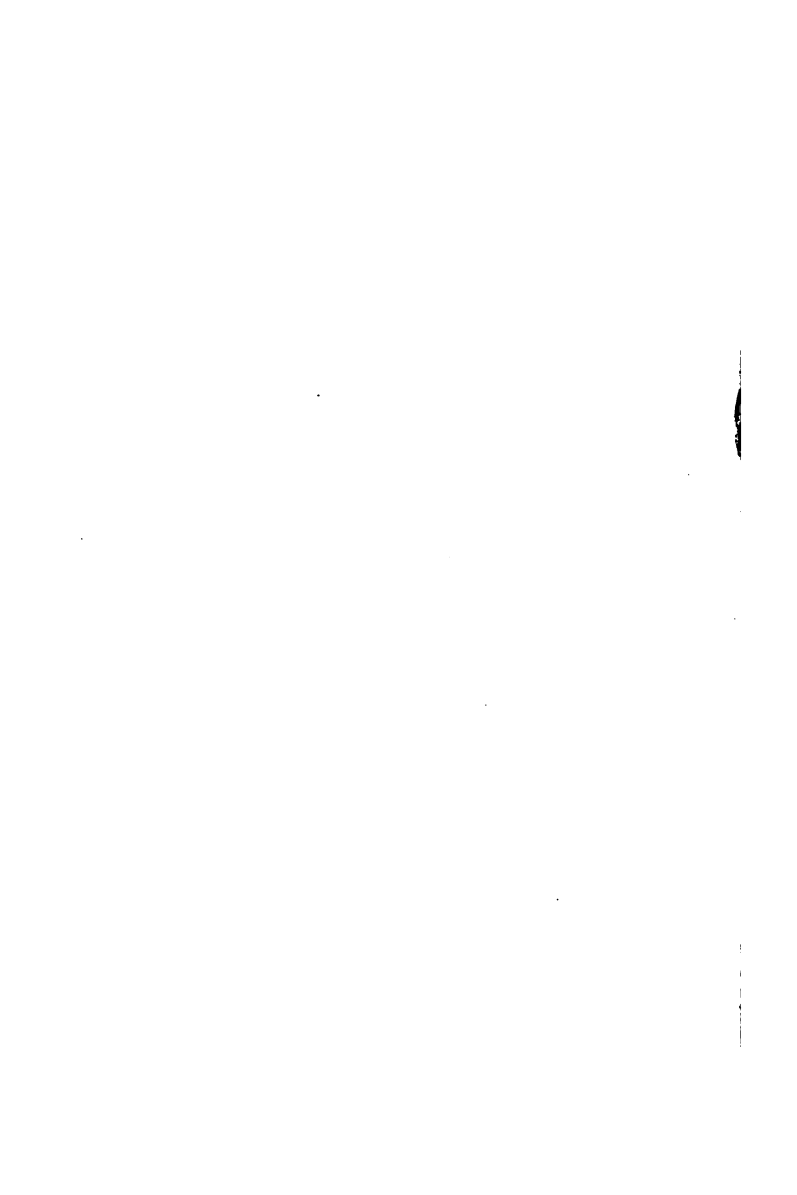


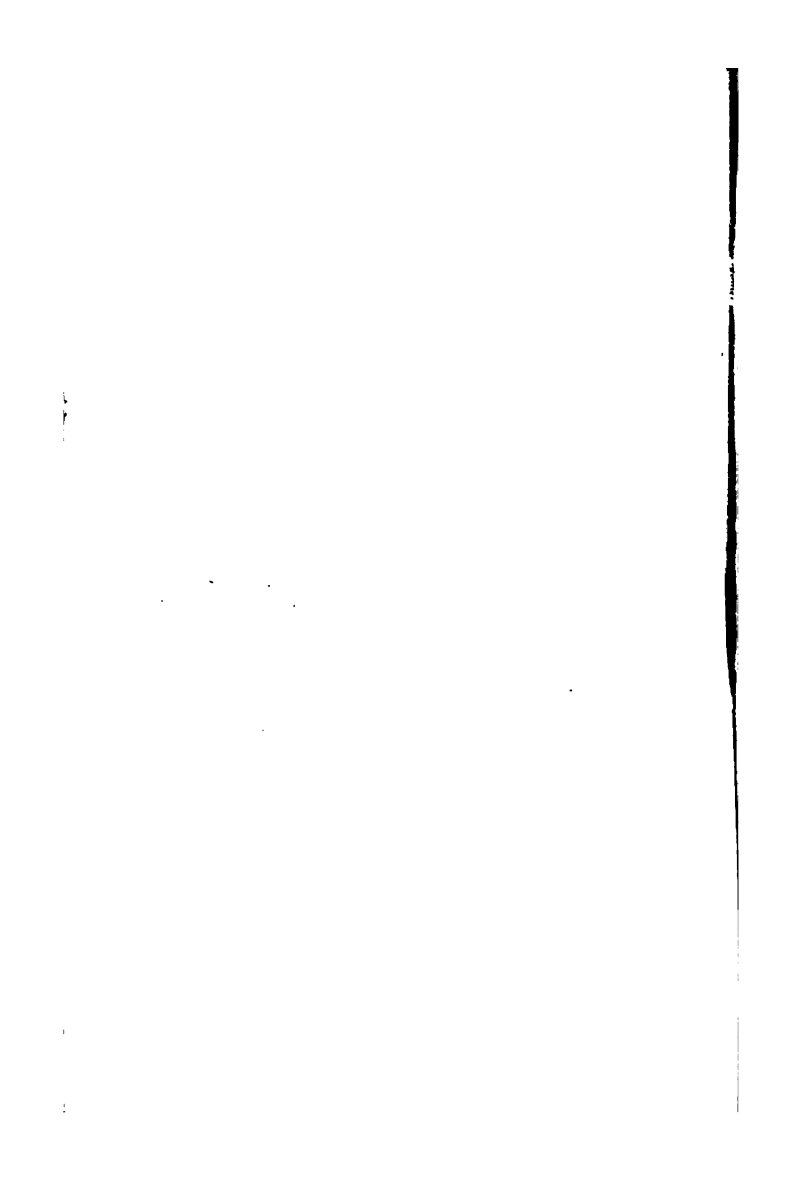
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A Catechism

ON THE

HOLY SCRIPTURES

OF THE

Old and New Testaments,

FOR THE USE OF THE CHURCH SCHOOLS.

BY THE

REV. E. J. PHIPPS, B.A.,

RECTOR OF DEVIZES.



L O N D O N :

JOSEPH MASTERS, ALDERSGATE STREET,

AND 78, NEW BOND STREET.

MDCCCL.

LONDON:
PRINTED BY JOSEPH MASTERS,
ALDERSGATE STREET.

P R E F A C E.

THE following Catechism is offered to the public as a means of conveying in an easy and interesting manner a general knowledge of the Holy Scriptures to the minds of school children. It is necessarily chiefly historical, but by no means intended to supersede the all-important subject of doctrinal and dogmatic teaching.

The Author has used it with much success in his own schools. Each child furnished with a Book containing the Bible (with Apocrypha) and Common Prayer, is asked one of the questions and given the reference, which he is required to look out and from it to supply the answer. This creates interest, prevents the work from becoming merely a mechanical

rote, and while it affords work which each child *can* do, yet requires of him some little mental exertion to accomplish it.

Of course, in so brief an Epitome, very much of interest and importance is passed over. An intelligent instructor will, however, easily supply much of this by oral teaching, and yet find that the Catechism will afford a useful, continuous, and general narrative, the recurrence to which will prevent a tendency to diffuse and desultory statements.

RECTORY, DEVIZES.

June, 1850.

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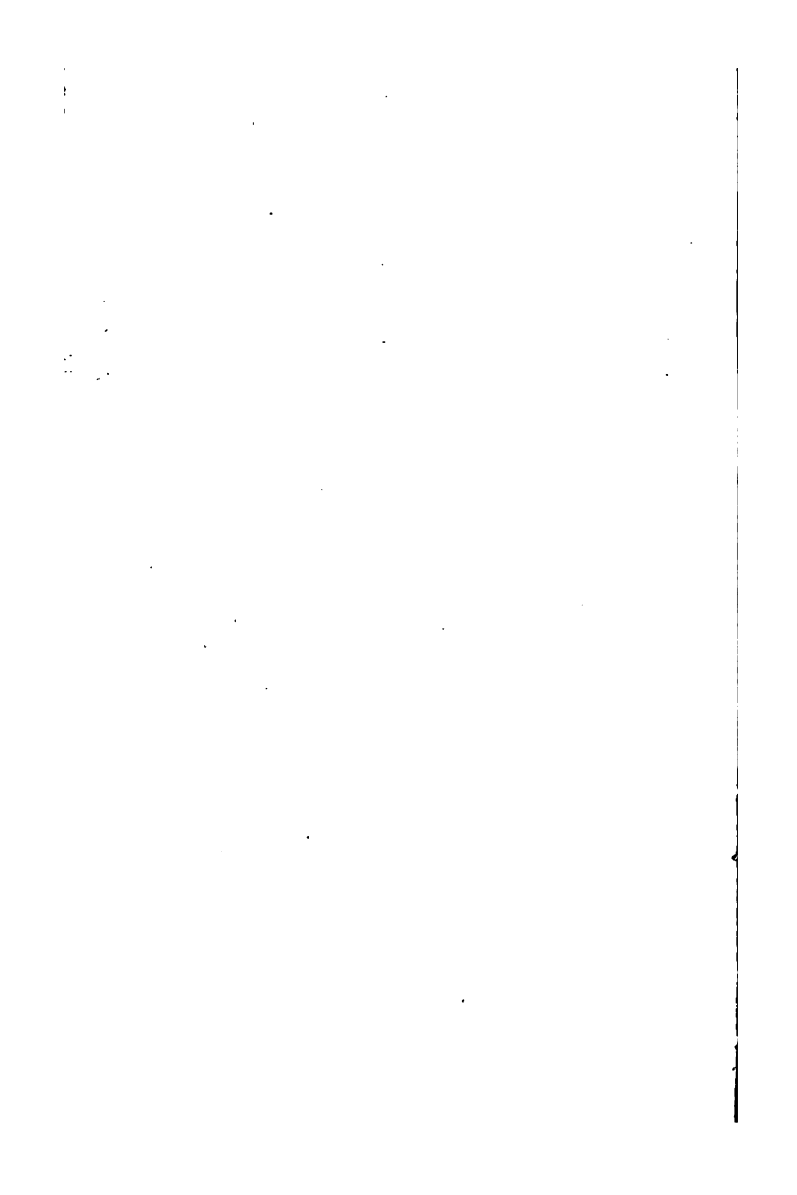
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Who was the wicked son of Noah?—Ham, who was

the father of the wicked Canaanites. (ix. 18; Lev. xviii. 3, 24, 25.)

What did people set about doing after the flood?—Building a city and an exceeding high tower. (xi. 4.)

What would seem to have been their view in so doing?—That by thus joining together they could do anything and even defy GOD's judgments. (xi. 4, 6.)

How did GOD overrule and punish their presumption?—He made them to speak in different languages, so that they could not understand each other. (xi. 7.)

What became of the tower?—It was called Babel, or confusion. (xi. 9.)

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What was his reward?—GOD's promise to bless him and the whole world through him. (xii. 2, 3.)

What personal promise was made to Abraham's family?—That his seed should possess the land of Canaan. (xiii. 13—15, and xv. 18—21; Acts vii. 5.)

How did the world obtain a blessing through Abraham?—By our LORD JESUS CHRIST taking man's nature through his family. (S. Matt. i. 1.)

What is said of Lot, Abraham's brother's son?—That he chose to live in Sodom, because it was a rich and fertile place, notwithstanding the wickedness of the people. (xiii. 12.)

What finally became of Sodom and Gomorrah?—They were destroyed by fire from heaven. (xix. 24, 25.)

What are we told were the first beginnings of their sins?—Pride, fulness of bread, and abundance of idleness. (Ezek. xvi. 49.)

To what extent had the sins of Sodom spread?—There were not ten righteous people to be found in it. (xviii. 32.)

Was the family of Lot saved?—Yes, except his wife, who was turned into a pillar of salt. (xix. 16, 26.)

Why did this judgment overtake her?—She disobeyed GOD's command, and looked back towards the burning city. (xix. 17, 26.)

What may we learn from the history of Lot at Sodom?—The sin and danger of choosing wicked company for hope of gain.

What children had Abraham and Sarah?—They had only one son, Isaac. (xxi. 3.)

How did GOD make further trial of Abraham's obedience?—He commanded him to sacrifice Isaac as a burnt offering. (xxii. 2.)

Did Abraham obey?—Yes, he made ready to offer him. (xxii. 3, 10.)

And was the sacrifice accomplished?—No, Abraham having shown his willingness, GOD stayed his hand by a holy angel. (xxii. 11, 12.)

And what further blessing followed?—GOD confirmed and enlarged His former promises to him. (xxii. 17, 18.)

What were these promises?—The increase and prosperity of his descendants, and a blessing to the world through them.

How were these promises fulfilled?—The whole nation of the Jews were of Abraham's family, and GOD gave them the land of Canaan to dwell in. (1 Kings iv. 20; 2 Chron. xx. 7; Deut. i. 8, 10.)

Who were the children of Isaac?—Esau and Jacob. (xxv. 27.)

What is said of Esau?—He despised his birthright, and sold it to his brother Jacob. (xxv. 33.)

What was the consequence of Esau's thus despising

GOD's promised blessings?—They passed over him and were fulfilled to Jacob and his posterity. (Mal. i. 2, 3.)

Was there not a deeper meaning in these promises of GOD, and the means by which they were to be conveyed?—Yes, they were types and shadows of the rich spiritual inheritance given to the Church by our LORD JESUS CHRIST.

How did Jacob induce his father Isaac to give him the blessing of Esau, the eldest born, on his death bed?—He came by subtlety, as though he were Esau, and deceived him. (xxvii. 19, 23, 24.)

Of what may this conduct of Jacob remind us?—That our spiritual blessings have been bestowed on us, not for our own goodness, but of GOD's undeserved mercy. (Titus iii. 4, 5, 6.)

What was the consequence to Jacob of his deceiving his father?—He was obliged to flee from home, and endure twenty years' hard servitude in a strange land. (xxvii. 42—45, and xxxi. 40, 41.)

In what remarkable manner did GOD reveal Himself to Jacob as he set out on his pilgrimage?—In a dream of a ladder reaching from earth to heaven, and angels ascending and descending it. (xxviii. 12.)

What evidence of faith in GOD did Jacob then give?—He vowed to consecrate that place to GOD's worship, and endow it with a tenth of his substance, when GOD should bring him back. (xxviii. 22.)

Did he then return to his native land?—Yes, at the command of the angel of GOD. (xxx. 11, 13.)

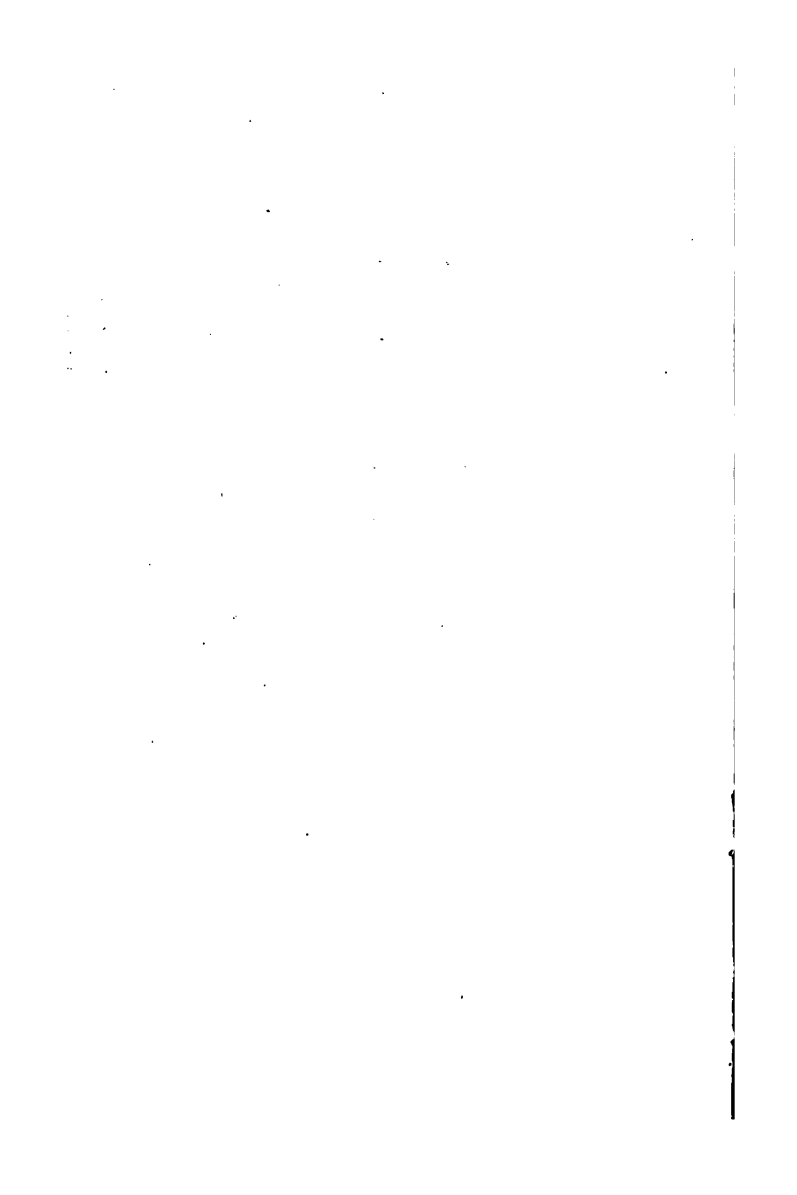
What further token of acceptance did GOD give him?—He changed his name to Israel. (xxxii. 28.)

What were his family and descendants called after him?—The children of Israel, or Israelites.

How many sons had Jacob?—Twelve.

Of whom were they the Fathers or Patriarchs?—Of the twelve tribes of Israel.

What were their names?—Dan, Naphtali, Gad,



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touching the leprous or the dead. (Tobit ii. 9 ; Numb. ix. 10.)

What were the chief solemn feasts here appointed?—

The Feast of the Passover. (xxiii. 5.)

The Pentecost, or Feast of Harvest. (xxiii. 15, 16.)

The Feast of Tabernacles. (xxiii. 34.)

Why was the Feast of Tabernacles appointed?—In memory of their dwelling in tents or tabernacles in the wilderness. (xxiii. 42, 43.)

What was the great day of atonement?—One day every year, when the high priest went into the holy place to sprinkle the mercy seat with blood, and make atonement for the sins of all the people, (xvi. 1, 2, 16, 17 ; xxiii. 7 ; Heb. ix. 7.)

What awful instance of punishment is here recorded? —The stoning of a blasphemer to death by God's command. (xxiv. 10, 16.)

With what blessings did God promise to reward their obedience to His commands?—With His Presence, with peace and plenty. (xxvi. 11, 12, 6, 5.)

And what were His threatenings against them if disobedient? —Sickness, desolation, and captivity. (xxvi. 16, 25, 31, 39.)

NUMBERS.

WHY is the Fourth Book of Moses so called?—Because it contains certain numberings of the people of Israel. (i. ii. iii. xxvi.)

What does this book contain besides?—The account of their journeyings in the wilderness.

Did God lead the Israelites the nearest way from Egypt towards Canaan?—No: it was more than two years before they drew nigh to it. (Exod. xiii. 17 ; Numb. ix. 1.)

And even then did they attempt at once to enter

it?—No: Moses sent twelve men to spy out the country. (xiii. 17.)

What report did they make of it?—That it was a fair and fruitful land, but too strongly defended to be overcome. (xiii. 27, 28, 31, 32.)

Did all the spies give this account of it?—No: two of them, Caleb and Joshua, assured them that with GOD's help there was no cause of fear. (xiv. 6, 9.)

Did the people believe their assurance?—No: they murmured against Moses and Aaron, and were ready to stone Caleb and Joshua. (xiv. 1, 10.)

How were they punished for their ingratitude and want of faith?—They were to wander forty years in the wilderness, and all above twenty years old were to die there. (xiv. 29, 33, 34.)

What sin of the people is shortly after this recorded?—The rebellion of Korah, Dathan, and Abiram, and their attempt to assume the priest's office. (xvi. 1, 2, 3.)

What became of those engaged in this rebellion?—The earth opened and swallowed them up, and they perished from among the congregation. (xvi. 32, 33.)

What punishment fell on the people who took their part, and murmured against this judgment?—Above fourteen thousand were destroyed by a plague. (xvi. 49.)

By what miracle did GOD confirm the sole right of Aaron to the priesthood?—By causing the rod of Aaron to blossom and bring forth fruit. (xviii. 1, 2, 3; xvii. 8.)

What other sin of the people is recorded?—Their loathing of the manna, and discouragement at the length of the way. (xxi. 4, 5.)

What was the manna?—A kind of flakes or particles like hoar frost, which covered the ground every morning as food for the people. (Exod. xvi. 14.)

How was this sin punished?—GOD sent fiery serpents, so that many of the people died. (xxi. 6.)

How were they upon their repentance healed?—By

looking upon a brazen serpent, which Moses made and set up by GOD's command. (xxi. 8.)

Of what was this a type?—Of our blessed LORD being lifted up on the cross for the salvation of mankind. (1 S. John iii. 14, 15.)

After the Israelites had now nearly completed their forty years wandering in the wilderness, to what nations of Canaan did they now approach?—To the Moabites. (xxii. 1, 4.)

How did Balak, king of Moab, attempt to prevail against them?—By corrupting Balaam to pronounce a curse upon them. (xxii. 5, 6.)

And was his attempt successful?—No: GOD compelled Balaam to utter special prophecies of blessing. (xxiii. 8, 20; xxiv. 13.)

Is there not a remarkable prophecy uttered by Balaam relative to the coming of our Blessed LORD?—Yes: that a star should come out of Jacob, and a sceptre from Israel, which should smite the corners of Moab. (xxiv. 17.)

What became of Balaam?—He tried to entice the people to sin, and was at last slain by the Israelites. (xxx. 8, 16.)

DEUTERONOMY.

WHY is the fifth book of Moses called Deuteronomy?
—It means the Repetition of the Law.

What do you understand by this?—It was again set forth by Moses to the new generation that were now about to enter the promised land.

What therefore does this book chiefly contain?—GOD's dealings with the people in the wilderness, and the various laws which He had commanded them.

What is contained in the 28th and two following

chapters?—The solemn repetition of GOD's blessings on them if faithful, and His threatenings against the disobedient.

In what exact and remarkable manner have the threatenings on their disobedience been fulfilled?—They have become a byword among all nations, and have been removed into all the kingdoms of the earth. (Deut. xxviii. 25, 37.)

Did Moses and Aaron lead the people into Canaan?—No: they both died in the wilderness. (xxxii. 49, 50.)

Why were they not permitted to reach the promised land?—For an act of sin in striking instead of speaking to the rock, to fetch out water for the people. (Numb. xx. 7, 13.)

With what does this record of Moses' government conclude?—A solemn prophetic hymn, setting forth the future destiny of the Israelites. (xxxii. xxxiii.)

What was the age of Moses at his death?—A hundred and twenty years,—his eye was not dim, nor his natural force abated. (xxxiv. 7.)

Does this book contain a prophecy of our LORD?—Yes: that GOD would raise up to Israel a prophet like unto Moses of their brethren. (xviii. 15, 18.)

By whom was this prophecy applied to our Blessed LORD?—By S. Peter, on curing the lame man in the temple, and by S. Stephen at his martyrdom. (Acts iii. 22; vi. 37.)

JOSHUA.

WHY is this called the Book of Joshua?—Because it contains the conquest and division of Canaan amongst the Israelites by Joshua, the successor of Moses.

How are we to understand the permission given to the

Jews to conquer and cut off the Canaanites?—It was a sovereign act of GOD's justice, for which He had given warrant by special miracles. (Deut. xx. 12, 13, 18.)

What was the character of the Canaanites?—They were defiled with the most dreadful sins. (Lev. xviii. 24, 25.)

Were the Israelites to destroy at once every city they came to?—No : they were first to offer it conditions of peace. (xx. 10.)

To what part of Canaan did the Israelites first come ? —To the river Jordan, and the city of Jericho upon its banks. (iii. 1.)

How were they miraculously helped to pass the river Jordan?—GOD caused its waters to stand on a heap, so that the people passed through on dry ground. (iii. 16, 17.)

How was the city of Jericho taken?—The people compassed it seven times, when the wall of the city fell down flat, and they went up into it. (vi. 16, 20.)

What curse was laid on any one that should rebuild Jericho, and how was it fulfilled?—Josh. vi. 26, and 1 Kings xvi. 34.

Were the Israelites always successful against their enemies?—No : they were smitten by the people of Ai. (vii. 5.)

How was this?—Achan, one of the people, had disobeyed GOD, and taken of the accursed thing. (vi. 18 ; vii. 1 ; Deut. vii. 25, 26.)

How was this hindrance taken away?—Achan was stoned to death, and then Ai fell into their power. (vii. 25 ; viii. 28.)

How did some of the Canaanites escape death?—The Gibeonites sent messengers for peace with old garments and mouldy bread, pretending they came from a far country. (ix. 3, 6.)

Did they obtain peace?—Yes : they saved their lives, but they were made slaves. (ix. 26, 27.)

How did Joshua conquer the king of Jerusalem and

his four allies?—The LORD cast down great stones from heaven upon them. (x. 11.)

In what other miraculous manner did GOD aid Joshua and the Israelites on this occasion?—He stayed the sun and moon for a whole day at Joshua's bidding, while the people were pursuing their enemies. (x. 12, 13.)

What became of Caleb, the other faithful spy, when the land of Canaan was divided?—Joshua gave him Hebron for his inheritance. (xiv. 13, 14.)

Where was the tribe of Levi settled?—They had no fixed place of abode, but the priesthood was their inheritance. (xviii. 7.)

What provision was made for their support?—Forty-eight cities were given them, and they received the offerings and sacrifices of the people. (xxi. 1, 41; xiii. 14.)

Who took the place of the tribe of Levi in the division of the land of Canaan?—The two sons of Joseph, Manasseh and Ephraim, were numbered instead of Levi and Joseph. (xiv. 4.)

Where was the tabernacle set up?—At Shiloh, where it remained for three hundred years, till the days of Eli. (xviii. 1; 1 Sam. iv. 4, 22.)

Was the land of Canaan finally and entirely subdued?—Yes: according to GOD's promise to Abraham. (Gen. xii. 7; Josh. xxi. 43, 45.)

In what solemn way did Joshua before his death charge the people?—He pledged them to the service of GOD by the recollection of His past mercies and judgments. (xxiii. 14, 15; xxiv. 22, 25.)

And how did they observe their pledge?—For a while they served the LORD faithfully. (xxiv. 31.)

JUDGES.

Who is supposed to have written the Book of Judges ?
—Samuel.

What does it chiefly contain ?—The history of the Israelites when they were governed by judges.

Did they continue to serve GOD faithfully as in the days of Joshua ?—No : they forsook the LORD, and followed the idols of the people round about them. (ii. 11, 12.)

How did GOD punish them ?—He gave them over to be oppressed by their enemies. (ii. 14, 15.)

How did GOD deliver them on their repentance ?—He raised up judges to help them. (ii. 16 ; Acts xiii. 20.)

Who were some of the most remarkable of these judges ?—Gideon, Jephthah, Samson, and Samuel.

What did Gideon for them ?—By GOD's help he and three hundred men delivered them from Oreb and Zeb, kings of Midian. (vii. 7, 22, 23 ; viii. 28 ; Psalm lxxxiii. 11.)

How did GOD assure Gideon that He would be with him ?—He made the dew to come upon all the ground except a piece of wool, and then upon the wool only. (vi. 36.)

Who was Abimelech ?—A son of Gideon's, who slew all his brethren to reign over Shechem. (ix. 2, 6.)

How did GOD visit him for his wickedness ?—A woman cast a piece of millstone on his head, that he died. (ix. 53, 56.)

What is said of Jephthah, another judge ?—The Spirit of the LORD came upon him, and he delivered them from the Ammonites. (xi. 29, 32.)

What rash vow did he make on returning home from his victory ?—To sacrifice to GOD the first thing that should meet him. (xi. 30, 31.)

And what was that?—His daughter and only child.
(xi. 34.)

Is it stated how he kept his vow?—No.

Who was Samson?—He was a judge of Israel, and
gifted with extraordinary strength. (xv. 14, 20.)

Was his conduct answerable to his high office?—No:
he seems to have indulged in sins which finally
brought on him a heavy punishment.

What was that?—He was betrayed and taken prisoner
by the Philistines, who put his eyes out. (xvi. 21.)

What was his death?—He pulled down the pillars of
a house where the Philistines were assembled, and
they all perished together. (xvi. 29, 30.)

RUTH.

Who was Ruth?—A woman of Moab, the widow of
an Israelite, the son of Naomi. (i. 4, 5.)

For what was she remarkable?—For her filial piety
in sharing the lot of her mother-in-law. (i. 14, 16.)

What were Naomi's afflictions?—Her husband and
sons had died in a strange land, and she was left
desolate. (i. 3.)

Does Scripture make much account of the duty of
children to their parents?—Yes, it is the first com-
mandment of the second table, and is often spoken
of. (1 Tim. v. 4; Eph. vi. 2; Eccus. iii. 1, 16.)

How did God reward Ruth?—He blessed her and
raised her up friends.

1 SAMUEL.

WHY are the two books of Samuel so called?—

Because they were principally written by Samuel.

Who was Samuel?—He was devoted to GOD from his youth, and became the last judge of Israel. (i. 27, 28.)

When was he first called on to exercise his prophetic office?—When very young, GOD revealed to him the judgments about to fall on the family of Eli, the High Priest. (iii. 1, 10, 13, 19, 20.)

What was the cause of GOD's anger against them?—Eli had suffered them to grow up without restraint, till their sin was very great before the LORD. (ii. 12, 17, and iii. 13.)

What were the punishments GOD brought on them?—The Philistines gained a victory, captured the ark of GOD, slew Eli's sons, and he himself died of grief. (iv. 10, 11, 18.)

How were the Israelites delivered, and the ark recovered?—On their repentance, and through the prayer of Samuel, GOD turned His hand against the Philistines. (vii. 4—6, 13.)

How long was it since the Israelites had left Egypt?—About five hundred years. (Acts xiii. 18, 20.)

What change was now at their desire made in their government?—They reproached Samuel with the ill conduct of his sons, and desired and obtained a king to rule over them. (viii. 3, 5, 22.)

Who was their first king?—Saul, the son of Kish, was appointed by GOD, and chosen by lot to that office. (ix. 17, and x. 21, 24.)

How did Saul forfeit GOD's favour afterwards?—By disobedience, (xv. 24,) distrust of GOD, and taking on him the priest's office. (xiii. 11, 2.)

What was the immediate consequence of his sin?—The Spirit of the LORD departed from him, and an evil spirit from the LORD troubled him. (xvi. 14.)

Whom did God appoint to succeed Saul?—David, the son of Jesse, the Bethlehemite. (xvi. 1, 13.)

By what remarkable deed did David show his courage and zeal for religion?—He defied and slew Goliath, the gigantic champion of the Philistines. (xvii. 49, 50.)

Did not this create jealousy in Saul towards David?—Yes, and in many ways he tried to kill him. (xviii. 8, 9, and xix. 1.)

How did Saul treat Ahimelech, and the friends who had sheltered David, and given him the hallowed bread to eat (xxi. 6)?—He killed fourscore and five of them, and utterly destroyed their city. (xxii. 18, 19.)

Had not David opportunity to kill Saul?—Yes, but he refused, saying, Who can stretch forth his hand against the LORD's anointed, and be guiltless? (xxvi. 8, 9.)

Who was he that churlishly refused to help David in his distress, and railed on his messengers?—A rich and covetous man named Nabal. (xxv. 2, 3, 17.)

What was his end?—GOD smote him in his drunkenness, that he died. (xxv. 36, 38.)

What was the end of Saul?—He and Jonathan, his son, were slain in battle with the Philistines. (xxxi. 2, 8.)

2 SAMUEL.

How did David show his concern for the death of Saul and Jonathan?—He slew the man who killed Saul, and made a lamentation over them. (i. 10, 15, 17.)

Who succeeded Saul in his kingdom?—Ishbosheth, his son, reigned over all Israel except Judah, who chose David for their king. (ii. 4, 8, 9, 10.)

What became of Ishbosheth?—After reigning some

- years, he was traitorously murdered by his servants. (iv. 5—7.)
- What did the Israelites upon this?—They anointed David king over all Israel. (v. 3.)
- Where did David fix the chief city?—At Jerusalem. (v. 6, 7.)
- What means did David take to draw down GOD's blessing on Jerusalem?—He brought up the ark from Shiloh with great honour and triumph into it. (vi. 12; Ps. cxxxii.)
- Why was not David allowed to build a house for the LORD?—Because he had been a man of wars. (1 Chron. xxii. 7, 8.)
- How far was he permitted to aid in the work?—He gave and prepared the treasure and materials necessary, and humbly and thankfully dedicated them to the LORD. (xxix. 2—19.)
- What is said in Scripture of David's conduct up to this time?—That he went on and grew great, and the LORD GOD of Hosts was with him. (v. 10.)
- Did he not afterwards fall into a grievous sin?—Yes, in causing Uriah to be slain, and then taking his widow. (xi. 15, 2.)
- Did he continue hardened and impenitent?—No, on the reproof of Nathan, the prophet, he confessed his sin, and obtained forgiveness. (xii. 13.)
- Was it not singular that forgiveness of so great a sin should have been so readily granted?—No, for confession and penitence fulfil the conditions upon which GOD has been pleased to grant absolution of sin.
- But though the spiritual guilt of his sin was forgiven, did not David undergo heavy and bitter punishment in this life?—Yes, the whole of his after life was full of sorrows and afflictions.
- What were some of these?—The death of his child, the murder of his son Amnon by his brother Absalom, and the rebellion and shocking death of Absalom himself. (xii. 15, 18; xiii. 28, 29; xv. 10; xviii. 14, 15.)

To what extent did Absalom's rebellion succeed?—

David was obliged to flee for his life, but at last Absalom's army was defeated and destroyed by the servants of David. (xv. 14; xvii. 2, 3; xviii. 7, 8.)

What became of Absalom?—He was caught by his hair in an oak, and slain to the bitter grief of his father. (xviii. 9, 15, 33.)

What other sin of David's is recorded in this Book?

—His pride in numbering the people. (xxiv. 1.)

How was this punished?—GOD sent a heavy pestilence upon the land. (xxiv. 15.)

How was GOD's wrath appeased?—David repented of his sin, and built an altar and offered sacrifice; so the LORD was entreated for the land, and the plague was stayed from Israel. (xxiv. 17, 25.)

1 KINGS.

WHY are the Books of Kings so called?—Because they contain the histories of the kings of Israel and Judah.

How long did David reign?—Forty years. (ii. 11.)

Who succeeded him?—Solomon, his son. (ii. 12.)

How did Solomon prepare for the worthy governing his people?—Being permitted of GOD to choose what he would, he prayed for Divine Wisdom before all things. (iii. v. 9.)

And did he obtain his request?—He did, and he was moreover the greatest king of his time. (iii. 12; iv. 24, 29, 30; x. 23, 24.)

What great work for the honour of GOD was Solomon permitted to accomplish?—To build and dedicate to GOD's service the glorious temple of Jerusalem. (vi. 1, 9; viii.)

Where in Jerusalem was the temple built?—Upon

- Mount Moriah, where Abraham offered up his son Isaac. (Gen. xxi. 2 ; 2 Chron. iii. 1.)
- What instance is given of the general repute in which the wisdom of Solomon was held?—The queen of Sheba came to see and prove him. (x. 1.)
- And what did she conclude from what she saw and heard?—That his wisdom and prosperity exceeded all that had been told her. (x. 7.)
- Did Solomon continue to serve and obey GOD all his life?—No: he fell away into idolatry in his old age, led away by bad company and example. (xi. 4, 9, 10.)
- How was he punished?—GOD permitted his servant Jeroboam to rebel against him. (xi. 26.)
- How did Ahijah the prophet foretel to Jeroboam that he should become king over ten of the twelve tribes?—He rent his mantle into twelve pieces, ten of which he gave to Jeroboam. (xi. 30, 31.)
- Who succeeded Solomon?—His son, Rehoboam. (xi. 43.)
- What occasioned Jeroboam to renew his rebellion?—The harsh language and tyrannical conduct of Rehoboam towards his people. (xii. 13, 14.)
- What success had it?—All the tribes except Judah and Benjamin revolted from Rehoboam, and made Jeroboam king over them. (xii. 15, 20 ; 2 Chron. xi. 11.)
- How was the Jewish nation henceforth divided?—Into the two kingdoms of Judah and Israel.
- How many kings reigned over the kingdom of Israel?—Nineteen ; namely :

1. Jeroboam, 1 Kings xii. 20.
2. Nadab, 1 Kings xiv. 20.
3. Baasha, 1 Kings xv. 27, 28.
4. Elah, 1 Kings xvi. 8.
5. Zimri, 1 Kings xvi. 9, 10.
6. Omri, 1 Kings xvi. 16.
7. Ahab, 1 Kings xvi. 28.

8. Ahaziah, 1 Kings xxii. 40.
9. Jehoram, 2 Kings i. 17.
10. Jehu, 2 Kings ix. 13, 14, 24.
11. Jehoahaz, 2 Kings x. 35.
12. Joash, 2 Kings xiii. 9.
13. Jeroboam II., 2 Kings xiv. 16.
14. Zechariah, 2 Kings xiv. 29.
15. Shallum, 2 Kings xv. 10.
16. Menahem, 2 Kings xv. 14.
17. Pekahiah, 2 Kings xv. 22.
18. Pekah, 2 Kings xv. 25.
19. Hoshea, 2 Kings xv. 30.

What character is given of Jeroboam?—He sinned grievously, and made Israel to sin by overthrowing God's worship, and setting up idolatry. (xii. 28, 33; xiii. 33, 34.)

What punishment fell on the family of Jeroboam?—In the reign of his son Nadab, Baasha rebelled, slew the whole race of Jeroboam, and usurped his kingdom. (xv. 28, 30.)

What event is connected with the name of Omri, the father of Ahab?—He built Samaria, which became afterwards the chief city of the kingdom of Israel. (xvi. 23, 24.)

What is said in Scripture of Ahab?—He did more to provoke the LORD to anger than all the kings of Israel that were before him. (xvi. 33.)

What evil step did Ahab take at the beginning of life?—He married against God's law the idolatress Jezebel, who seduced him into her own wickedness and false worship. (xvi. 31; Deut. vii. 3.)

What great prophet at this time did God raise up?—Elijah. (xvii. 1.)

By what means did Elijah prove to the Israelites his Divine authority?—He foretold the three years' drought, he raised a child to life, and God answered him with fire from heaven upon his sacrifice. (xvii. 1, 22; xviii. 38.)

What remarkable miracle happened even after the burial of Elisha?—A man that was let down into his grave revived and stood upon his feet. (2 Kings xiii. 21.)

What was the state of religion under the sinful rule of Ahab?—GOD's altars were destroyed, His prophets persecuted and slain, and idolatry almost universally prevailed. (xix. 10, 18.)

What special sin of Ahab is recorded, which, beginning in covetousness, ended in murder?—He coveted the vineyard of Naboth, and falsely accusing him, caused him to be stoned. (xxi. 2, 13.)

With what punishment was this cruel murder requited?—The dogs licked up the blood of Ahab in the vineyard of Naboth, and the whole of his family were some years afterwards cut off by Jehu. (xxii. 38; 2 Kings ix. 25; x. 10, 11.)

Of how many years does the first Book of Kings contain the history?—About one hundred, from the reign of Solomon to the death of Ahab.

2 KINGS.

How was Elijah taken from the world?—In a chariot of fire. (ii. 11.)

What great prophet succeeded him?—Elisha: who also wrought many miracles. (ii. 15.)

What were some of these?—He multiplied the widow's oil, (iv. 6,) he raised her child to life, (iv. 34,) and he cured Naaman of his leprosy. (v. 14.)

How did GOD punish the covetousness of Gehazi, Elisha's servant?—He smote him with the disease of which Naaman had been cured. (v. 27.)

How was the city of Samaria at this time delivered from famine and the siege of the king of Syria?—

- GOD made the Syrians to hear a great noise of a host, whereupon they arose and fled. (vii. 6, 7.)
- How came Jehu to be king of Israel?—He rebelled against Jehoram, Ahab's son, and slew him and all his family. (ix. 14, 24; x. 11.)
- What was the end of Jezebel?—She was thrown from a window, and trampled to death by the horses of Jehu's chariot. (ix. 33.)
- Did GOD's judgments on these preceding rulers of the kingdom of Israel make any impression on those that followed?—No: a succession of wicked princes filled up the measure of their iniquity, and made way for the final ruin.
- What was the conduct of the Israelites themselves under these wicked princes?—They followed the evil example of these rulers, and committed every kind of sin. (xvii. 7, 17; Micah vi. 16; Hosea iv. 1, 2.)
- What is one chief cause to which we may attribute the wickedness and unhappiness of the kingdom of Israel?—To the corruption of the true religion by Jeroboam. (xvii. 21, 22; 2 Chron. xv. 3, 5.)
- What punishment as they had been forewarned finally fell upon them?—They were carried away into a distant land, and have never since been restored. (xvii. 6; Deut. xxviii. 36, 37.)
- What became of their land?—Men from Babylon and other countries were placed in it, who introduced yet further corruption in their worship. (xvii. 24, 33, 41.)
- By what name are they called in the New Testament?—Samaritans, or dwellers in Samaria. (S. John iv. 4, 6.)
- How many kings reigned over the kingdom of Judah?—Twenty; namely:

1. Rehoboam, 1 Kings xi. 43.
2. Abijam, 1 Kings xiv. 31.
3. Asa, 1 Kings xv. 8.

4. Jehoshaphat, 1 Kings xv. 24.
5. Jehoram, 1 Kings xxii. 50.
6. Ahaziah, 2 Kings viii. 24.
7. Athaliah, (Queen,) 2 Kings xi. 1, 3.
8. Jehoash, 2 Kings xi. 19, 21.
9. Amaziah, 2 Kings xii. 20, 21.
10. Azariah, (or Uzziah, 2 Chron. xxvi. 1,) 2 Kings xiv, 19, 21.
11. Jotham, 2 Kings xv. 7.
12. Ahaz, 2 Kings xv. 38.
13. Hezekiah, 2 Kings xvi. 20.
14. Manasseh, 2 Kings xx. 21.
15. Amon, 2 Kings xxi. 18.
16. Josiah, 2 Kings xxi. 24.
17. Jehoahaz, 2 Kings xxiii. 29, 30.
18. Jehoiakim, 2 Kings xxiii. 33, 34.
19. Jehoiachin, (called also Coniah, Jer. xxii. 24,) 2 Kings xxiv. 6.
20. Zedekiah, 2 Kings xxiv. 17.

What character does Scripture give of Rehoboam?—He did evil, because he prepared not his heart to seek the LORD. (2 Chron. xii. 14.)

And what is said of the people of Judah during his reign?—That they did evil in the sight of the LORD, following the abominations of the heathen. (1 Kings xiv. 22, 24.)

And what punishment did this draw upon them?—The king of Egypt came up, and plundered their glorious temple and the king's palace. (xiv. 25, 26.)

What is the general character given of Asa?—He reformed the nation from their idolatry, and the LORD his GOD was with him. (xv. 8, 9.)

What imperfection is recorded of him?—That in his disease he sought not to the LORD, but to the physicians. (2 Chron. xvi. 12.)

What sin is specially recorded of king Uzziah?—His presuming to take on him the priest's office, to

burn incense on the altar of the temple. (2 Chron. xxvi. 16.)

What happened to him in consequence?—GOD smote him instantly with a dreadful leprosy, in which state he continued till his death. (2 Chron. xxvi. 20, 21.)

Who seems to have been one of the worst kings of Judah?—Ahaz, who followed all the worst idolatries of the heathen. (2 Kings xvi. 1, 4.)

What peculiar aggravation of his wickedness is recorded?—That in the time of his distress did he trespass yet more against the LORD. (2 Chron. xxviii. 22, 25.)

Who succeeded him?—His son Hezekiah, who restored the house and worship of GOD, and wrought good, and right, and truth, before the LORD his GOD. (2 Chron. xxxi. 20.)

What great deliverance did Hezekiah receive from the vast army of the king of Assyria?—GOD sent His angel, and smote in the camp of the Assyrians a hundred and fourscore and five thousand. (2 Kings xix. 35.)

What miraculous evidence of GOD's favour was wrought by Isaiah the prophet in Hezekiah's sickness?—He brought the shadow ten degrees back upon the sun-dial, in token that GOD would add to his life fifteen years. (2 Kings xx. 6, 11.)

Who succeeded Hezekiah?—His son Manasseh. (xx 21.)

What was his conduct?—He seduced his people to do more evil than the very heathen themselves. (xxi. 9, 18.)

With what judgments did GOD threaten to visit their wickedness?—With the utter destruction of Jerusalem, and the forsaking of His inheritance. (xxi. 13, 14.)

What was the character of Josiah, who succeeded his father Manasseh?—There was no king like him, before him, or after him, who turned to the LORD with all his heart, and soul, and might. (xxxii. 25.)

Did the repentance and amendment of Josiah and his people avert the coming judgments of GOD?—Only for a time, for GOD now prepared to remove Judah as He had removed Israel. (xxiii. 26, 27; xxiv. 3, 4.)

What became of his sinful sons, Jehoahaz and Jehoiachim?—They were carried away captive, and died in a foreign land. (xxiii. 34; 2 Chron. xxxvi. 6.)

What is said of Zedekiah, the last king of Judah?—He stiffened his neck, and hardened his heart from turning unto the LORD. (2 Chron. xxxvi. 13.)

And what character is given of the people?—That they transgressed very much after the abominations of the heathen, and polluted the house of the LORD. (2 Chron. xxxvi. 14.)

How did they receive the warnings which from time to time were afforded them?—They mocked the messengers of GOD, despised His words, and misused His prophets, until the wrath of the LORD arose against His people, and there was no remedy. (v. 16.)

What exact and most remarkable prophecy did the prophet Ezekiel declare respecting Zedekiah?—That he should be carried to, and die in Babylon, but yet that he should not see it. (Ezek. xii. 13.)

How was this fulfilled?—Nebuchadnezzar, king of Babylon, put out his eyes before he carried him to Babylon, where he died. (2 Kings xxv. 6, 7.)

What became of the city and temple of Jerusalem?—The walls of the city were destroyed, and the temple plundered and burnt. (xxv. 9, 10; Psalm lxxiv. 8; Psalm lxxix. 1, 3.)

And what became of the people?—They were carried away captive to Babylon. (xxv. 11; 2 Chron. xxxvi. 20.)

How long were they to remain in captivity at Babylon?—Threescore and ten years. (2 Chron. xxxvi. 21.)

What was the date of this destruction and captivity ?—
About 3400 years from the Creation, and about 600 years before the Incarnation of our LORD JESUS CHRIST.

CHRONICLES.

WHAT Books succeed the Books of Kings ?—The two Books of Chronicles.

Why are they so called ?—Because they contain the chronicles or histories of the Jewish people.

Do we not find much of these histories in other books of Scripture ?—Yes: especially in the Books of Kings.

What would seem to be a reason why so great a number of names is preserved in the early part of the first Book ?—To show the care with which the Jews cherished the promise of our LORD's being born of the line of Abraham and David.

What does the exactness with which the names and duties of the Levites are set forth in the 23rd and following chapters serve to show ?—How mindful they were of GOD's commands, that none but whom He had ordained should meddle with holy things. (Numb. xvi. 20; xviii. 7; Ezra ii. 61, 62; Heb. v. 4.)

With what is the latter part of the First Book of Chronicles occupied ?—With the reign of David.

EZRA.

WHAT Book follows the Books of Chronicles ?—The Book of Ezra.

Who was Ezra ?—He was a holy and learned priest, dwelling at Babylon after the captivity. (vii. 10, 12.)

What is chiefly contained in this book ?—The account of the Jews' return from Babylon.

How was their return brought about ?—Cyrus, the conqueror of Babylon, restored the holy vessels of their temple, and gave them leave to return with Zerubbabel their prince. (i. 2, 8.)

Who was Zerubbabel ?—He was the grandson of their last king, Jechoniah. (S. Matt. i. 11, 12.)

Had GOD foretold that Cyrus should deliver them ?—Yes, by the word of the prophet Isaiah. (xliv. 26, 28.)

Were the Jews able to proceed without interruption in rebuilding their temple and city ?—No : they were hindered by the people living in the kingdom of Samaria. (iv. 9, 10, 24.)

Did they at last overcome their difficulties ?—Yes : by GOD's help they rebuilt their temple, and dedicated it with joy and thankfulness. (vi. 14, 16, 22.)

Did Ezra ever go back to Jerusalem ?—Yes : about sixty years after the return with Zerubbabel he went up, by the king's commandment, to set in order their temple and worship. (vii. 1, 9, 27.)

What was the effect of his return ?—He made a great reformation of morals and religion. (ix. 2, 3 : x. 12, 14, 19.)

NEHEMIAH.

WHAT Book follows Ezra?—The Book of Nehemiah.

Who was Nehemiah?—He was cup-bearer to the king of Babylon, and appointed afterwards to be governor of Judah. (i. 11; v. 14.)

When did he enter upon his government of Judah?—A few years after the return of Ezra.

What work did he accomplish for the people?—He rebuilt the city walls, notwithstanding the opposition of their enemies. (iv. 6, 7; vi. 1.)

What besides?—He took care for the strict observance of the religious duties of the people. (viii. 9; ix.)

What special acts of duty are named as thus provided for by Nehemiah?—Sanctifying the Sabbath day, (xiii. 22,) confession of sin, the public reading of the Law, and worship. (ix. 3.)

ESTHER.

WHO was Esther?—A young Jewish maiden, whose ancestors had been carried captive to Babylon. (ii. 5, 7.)

What is the chief subject of this Book?—A wonderful deliverance which the Jews experienced from a plot of their enemies to destroy them. (Psalm xxxviii. 12, 13.)

With whom was Esther brought up?—With Mordecai, her first cousin. (ii. 5, 7.)

To what honour was she afterwards raised?—To be the wife of Ahasuerus, king of Persia. (ii. 16, 17.)

Who was the chief favourite of the king of Persia?—A proud and wicked man, named Haman. (iii. 1, 2.)

How did Mordecai offend Haman?—He refused to bow down before him in the king's palace. (iii. 2.)

How did Haman try to revenge himself?—He persuaded the king to give orders to destroy all the Jews in his kingdom. (iii. 6.)

And were these cruel orders executed?—No: at the request of queen Esther the king spared her people. (vii. 3; viii. 11.)

What became of Haman?—He was hanged upon a gallows which he had prepared for Mordecai. (vii. 10.)

What feast did the Jews appoint as a memorial of their escape?—The feast of Purim, or Lots, which they observe unto this day. (ix. 26, 28.)

Why was it called the Feast of Lots?—Because Haman had cast lots to fix the day for the Jews' destruction. (iii. 7.)

What became of Mordecai?—He was made by the king next in honour unto himself. (x. 2, 3.)

How had Mordecai before this proved his loyalty?—By informing against two wicked men who had made a plot to murder the king. (vi. 2.)

JOB.

AFTER the Historical Books of Scripture, what are those which come next?—Those which are in the form of verses or poetry.

Which are they?—Job, Psalms, Proverbs, and Ecclesiastes.

What does the Book of Job relate?—The history of the afflictions and repentance of Job.

Who was Job?—A religious and wealthy prince, living before the time of Moses.

What were his afflictions?—The loss of wealth and children, and sore disease of body. (i. 13, 19; ii. 7.)

In what words did Job show his patience and submission under these trials?—The LORD gave and the LORD hath taken away, blessed be the name of the LORD. (i. 21.)

How was he even yet farther tried?—He was tempted of his wife to curse GOD and die. (ii. 9.)

How did Job reprove her?—He said, Shall we receive good at the hand of GOD and shall we not receive evil? (ii. 10.)

Of what is the principal part of the book of Job made up?—Of a controversy between Job and his friends who came to visit him.

What was the general tenor of their addresses to Job?—They expressed their opinion that he was guilty of great sins, which he was unwilling to acknowledge.

How did Job reply?—He rashly defended himself, as though he was without sin in the sight of GOD. (xxxiii. 8, 9, 12.)

How was he reproved for it?—Another friend named Elihu rebuked him severely, because he justified himself rather than GOD. (xxxii. 2.)

Did not the Almighty Himself reprove Job?—Yes, by a voice from a whirlwind. (xxxviii. 1.)

And did Job repent?—Yes, humbly professing, "I abhor myself and repent in dust and ashes." (xlii. 6.)

Was his repentance accepted?—Yes, and GOD gave him sons and daughters and riches more than before. (xlii. 10.)

In what words does Job so clearly speak of the resurrection of the body? (xix. 25, 27.)

What do you mean by the resurrection of the body?—That at the last day the bodies of all men shall be raised from the grave, the righteous to be joined to their souls in heaven, the wicked to their souls in hell for ever.

PSALMS.

WHAT follows the Book of Job?—The Psalms.

When and by whom were the Psalms written?—Some as early as Moses, very many of them by David, and many during and after the captivity.

How has the Church shown her high estimate of the Psalms?—They have formed a part of her public devotions in every age and place.

Is not the habitual recitation and use of the Psalms very profitable to Christians in private?—Yes, to nourish devotion, to comfort in sorrow, to increase wisdom, and show and express our gratitude.

How did the Jews anciently divide the Psalms?—Like the Pentateuch, into five Books.

1. Ps. i. to xli.
2. Ps. xlii. to lxxii.
3. Ps. lxxiii. to lxxxix.
4. Ps. xc. to cvi.
5. Ps. cvii. to cl.

Upon what principle does the first Book seem to have been made?—All the Psalms in it except four have the name of David prefixed to them.

By whom were the Psalms in the second Book written?—Some of the early ones by the sons of Korah, the last part from Psalm l. by David.

What seems to be the meaning of Ps. lxxii. v. 20?—This appears to be the last Psalm David wrote before he died.

By whom does the 3rd Book of the Psalms appear to have been chiefly composed?—Probably by one Asaph, which name is set before them, except Psalm lxxxvi. which was written by David.

Who was the author of the 4th Book?—The first Psalm of it was written by Moses—the authors of the others are not known.

What is the character of the 5th Book?—It consists chiefly of Praises and Thanksgivings, and is by various authors—15 of them are by David.

Upon what occasion did David write the deeply penitential 51st Psalm?—Upon his repentance for his sin in the matter of Uriah. (2 Sam. xii. 13.)

When do Psalms lxxiv. and lxxix. appear to have been written?—Early in the captivity, when the temple and city of Jerusalem were spoiled and lying waste.

What Psalms recount the history of GOD's dealing with the Jews?—The 78th, 105th, 106th, 107th, and 136th.

What is the character of the 119th Psalm?—It is a collection of devout meditations on GOD's revealed Law, divided into 22 portions.

What seems to be the nature of the 137th Psalm?—It is a most beautiful and pathetic lamentation, written during the captivity at Babylon.

Are there not many expressions and sentiments in the Psalms which we cannot exactly apply to ourselves?

—Yes, but these contain deep further meanings, referring to our LORD and the Church.

Which are the seven Penitential Psalms?—The 6th, 32nd, 38th, 51st, 102nd, 130th, and 143rd.

Which are the Psalms most directly prophetic of our LORD and His Church?—The 2nd, 16th, 22nd, 40th, 45th, 68th, 72nd, 87th, 110th, and 118th.

PROVERBS.

By whom was the Book of Proverbs written?—They are said to be the Proverbs of Solomon. (i. 1; 1 Kings iv. 32.)

What does this Book contain?—Short and wise sentences relative to our duties towards GOD and man.

What does Scripture teach us is the first and most important requisite for getting and improving learning?—The fear of the LORD. (Ps. cxi. 10; Prov. i. 7.)

How are we warned against bad company? (Prov. i. 15; iv. 14, 15.)

In what words is the danger of waiting for sickness and sorrow to repent set forth? (Prov. i. 24, 31.)

What description is given of the miserable effects of drunkenness? (xxiii. 29, 35.)

How does the Book of Proverbs conclude?—With the description of a virtuous and industrious woman. (xxxi. 10, to end.)

ECCLESIASTES, OR THE PREACHER.

By whom is the Book of Ecclesiastes supposed to have been written?—By Solomon in his old age. (i. 1.)

What is the general character of this Book?—It is a discourse to show the vanity and folly of living only for this world.

Of what things does Solomon speak as having had experience?—Wisdom, (i. 17,) pleasure, (ii. 1,) possessions and treasures, (ii. 7, 8,) and he found it vanity of vanities, all is vanity. (ii. 11.)

What great doctrine does he therefore impress on us to remember under every circumstance of life?—That GOD will bring every work into judgment, with every secret thing, whether it be good or whether it be evil. (xii. 14; iii. 17; xi. 9.)

What is meant by the figurative language of the last chapter?—It is a beautiful description of old age and its attendant infirmities.

What then does the Preacher conclude upon the whole matter to be the great business of life?—To fear GOD and keep His commandments. (xii. 13.)

SONG OF SOLOMON.

WHAT is the deep mystical or hidden meaning of this Book?—The favour and love of CHRIST to His Church.

What does the fervent and affectionate language used in this Book serve to show?—That our being made members of CHRIST is no cause of slavery or fear, but of the greatest joy and blessedness.

Upon what occasion is it supposed to have been written?—Upon Solomon's marriage.

Which Psalm seems to refer to a like occasion?—The 45th.

THE BOOKS OF THE PROPHETS.

To what division of the Old Testament do we now come?—To the Books of the Prophets.

How many of these books are there?—Sixteen, four called the Greater and twelve the Less.

Which are the four Greater Prophets?—Isaiah, Jeremiah, Ezekiel, and Daniel.

Why are they called the Greater?—They were very remarkable in their office, and more of their writings remain than of any others.

Who were the Prophets?—They were persons raised up from time to time by GOD, by whom He revealed His will unto His people. (Heb. i. 1.)

When did Isaiah prophesy?—From the reign of Uzziah to that of Hezekiah, about 750 years before the Incarnation of our LORD. (i. 1.)

What is the general character of Isaiah's prophecy?—His language is bold and lofty, and he speaks

more plainly of the coming of our LORD than any other of the prophets.

To what other subjects do his prophecies refer?—To GOD's judgments upon the Jews, and other surrounding nations.

What forcible description is given in the 5th chapter?—The Prophet's comparison of the Jews to an unfruitful vineyard, and the severe judgments to which they were to be given up.

What do the 13th and 14th chapters prophesy?—The utter destruction of the mighty city of Babylon. Which is the historical part of Isaiah?—The 36th and two following chapters give account of part of Hezekiah's reign.

What is the subject of the 44th chapter?—A striking description of the sin and folly of idolatry.

What is foreshown in the latter verses of the 52nd and in the 53rd chapters?—The Humiliation, Passion, and Death of our Blessed LORD.

To what subjects do the concluding chapters of Isaiah relate?—To the coming of our LORD, the nature of His Kingdom, and the spreading of the gospel through the world.

Is it known what became of Isaiah?—It is said that he was martyred for the truth, being sawn asunder by his countrymen the Jews.

In what words does Isaiah foretel the following particulars relative to our Blessed LORD JESUS CHRIST?—

1. His Incarnation? Is. vii. 14, and S. Matt. i. 23.
2. His being of David's family? xi. 1, 10.
3. His glorious Godhead? ix. 6, 7.
4. His miracles? xxxv. 4, 6.
5. His forerunner S. John Baptist? xl. 3, 5.
6. His Passion, Death, and Burial? liii.
7. The calling of the Gentiles, and the universal prevalence of His Kingdom? lx. 1, 22.

JEREMIAH.

WHO was Jeremiah?—He was a Priest and Prophet, living about the time of the Captivity. (i. 1, 3.)

What is the general character of Jeremiah's prophecies?—Earnest and affectionate warnings of GOD's approaching judgments.

What punishment did he plainly and repeatedly forewarn them was impending over the Jewish nation?—Their captivity to the king of Babylon (ix. 11, 16; xv. 14; xvi. 13; xvii. 4;) for seventy years. (xxv. 11, and Daniel ix. 1.)

And did he foretel their return after that time to their own land?—Yes. (xii. 15, and xxix. 14.)

How were the prophecies of Jeremiah received by his countrymen?—He suffered great persecutions at their hands, and was finally carried by them a prisoner into Egypt. (xliii. 5, 6.)

Did not Jeremiah foretel GOD's judgments against heathen nations, such as Babylon and Egypt?—Yes: that Babylon should conquer Egypt (xliii. 10,) and in its turn be utterly spoiled by the Medes. (li. 11, 24.)

For what sin does Jeremiah rebuke the Jews by the example of the obedience of the Rechabites in the 35th chapter?—For refusing to receive and obey the instruction of the LORD signified through His prophets and servants. (13, 15.)

In what words does Jeremiah prophesy of our Blessed LORD? (xxiii. 5, 6.)

How does he foretel the slaughter of the Holy Innocents by Herod on our LORD's Birth? (xxxi. 15, 16.)

LAMENTATIONS.

UPON what occasion is it supposed this mournful book was written by Jeremiah?—On the destruction of Jerusalem by the king of Babylon. (Jer. lii. 11, 13, 14.)

What may it serve to show?—How far more bitter to endure GOD's judgments are, than people in their prosperity think.

And what should be our course when affliction comes upon us?—To search and try our ways and turn again to the LORD. (iii. 40.)

EZEKIEL.

WHEN and where did Ezekiel prophesy?—At Babylon during the captivity. (i. 1, 3.)

What is the general character of Ezekiel's book?—Awful threatenings of GOD's wrath against the Jews, and dark prophecies and visions of the future.

What is said in the 8th chapter to have been revealed in a vision to the prophet?—The secret idolatries and the worship of the sun, which was practised by the Jews. (viii. 10, 16.)

What prophecy of Ezekiel's was so exactly fulfilled in the blinding and captivity of king Zedekiah (2 Kings xxv. 7)?—"I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it though he shall die there." (xii. 13.)

What does Ezekiel declare to have been the origin of those sins which drew GOD's wrath both upon Sodom and the Jews?—Pride, fulness of bread, and abundance of idleness. (xvi. 49.)

What are we taught in the 18th chapter?—That

he who forsakes iniquity may find mercy, and that he who forsakes holiness will incur judgment. (xviii. 26, 27.)

What nations besides the Jews did Ezekiel threaten with GOD's judgments?—Egypt and the city of Tyre. (xxvi.; xxxii.)

Are there any prophecies of mercies to the Jews mingled with these threatenings?—Yes: of their return from the captivity and the restoration of their worship. (xxxvi. 24, 28.)

To what does the prophecy in chap. xxxvi. 25, 26, probably relate?—First to the purifications of the Law, and secondly to the ordinance of Holy Baptism. (Num. viii. 7; Heb. x. 22; S. John iii. 5.)

What was the vision of dry bones spoken of in the 37th chapter?—At GOD's command life came into a number of bones dead and dried. (xxxvii. 10.)

What would this serve to show?—The restoration of the Jewish nation, and also the resurrection of the body.

To what do the latter chapters of Ezekiel relate?—To prophecies relative to the Jewish temple and worship, types of the Catholic Church of CHRIST.

DANIEL.

WHO was Daniel?—One of the princes of the family of Hezekiah carried captive to Babylon in his youth. (2 Kings xx. 17; Dan. i. 3, 6.)

What early act of religious obedience did he show when brought up in the palace of the king of Babylon?—He chose to live upon herbs and water rather than eat food which GOD had forbidden. (i. 8, 12.)

How was his obedience rewarded?—For his wisdom

- and learning he was preferred to stand before the king. (i. 19.)
- How was he further preferred to great power and honour (ii. 48)?—By interpreting the king's dream of the image of gold, silver, iron, and clay. (ii. 31, 36.)
- What was signified by this image being destroyed by a stone cut out without hands (ii. 45)?—That the kingdoms of this world should become the kingdoms of our LORD and of His CHRIST. (Rev. xi. 15.)
- What is next recorded in the Book of Daniel?—Shadrach and Meshach and Abednego were cast into a burning fiery furnace for refusing to worship the golden image. (iii. 21.)
- Were they consumed in the fire?—No: GOD miraculously protected them cheerfully suffering for their religion. (iii. 25; Is. xliii. 2.)
- What punishment according to Daniel's prophecy overtook Nebuchadnezzar the king for his pride (iv. 30)?—His kingdom and reason were taken from him, and his dwelling was with the beasts of the field. (iv. 32.)
- What next act of Daniel is recorded?—His interpretation of the handwriting on the wall, which appeared while the king was feasting. (v. 2, 17.)
- What king was this?—Belshazzar, grandson of Nebuchadnezzar. (v. 1.)
- What special cause of provoking GOD's anger was there in the feast of Belshazzar?—He profaned and drank out of the holy vessels of the temple which had been carried with the Jews to Babylon. (v. 3, 4.)
- What was the meaning of the words written on the wall?—That GOD had ended Belshazzar's kingdom and given it to the Medes and Persians. (v. 28.)
- When was this accomplished?—On that night was Belshazzar slain, and Darius the Median took the kingdom. (v. 30.)
- How had this been foretold many years before by

Isaiah?—Behold I will stir up the Medes against them (Is. xiii. 17); and again, Go up, O Elam: besiege, O Media (xxi. 2); and, Babylon, the glory of the Chaldees shall be as when GOD overthrew Sodom and Gomorrah. (xiii. 19.)

Why was Babylon thus visited?—It was an idolatrous and corrupt city, and had cruelly oppressed GOD's people. (Is. xlvii. 5—9.)

What other excellent instance of the wisdom and piety of Daniel is recorded?—His refusing to give up his regular habit of prayer three times a day, although at the hazard of his life. (vi. 10; S. Luke xviii. 1.)

How was his life in danger?—From a decree which his enemies had made forbidding any one to offer prayer for three days. (vi. 7—9.)

What was the result?—GOD protected Daniel in the lions' den, and the fate intended for him fell on his enemies. (vi. 22—24.)

What is the nature of the next six chapters?—They consist of visions and prophecies of the establishment of the Christian Church.

Is not Daniel remarkably plain in fixing the period for the coming of our LORD?—Yes, he declares it should be seventy weeks, which at a day for a year (Num. xiv. 34; and Ezek. iv. 6) would be 490 years. (ix. 24, 26.)

How was this fulfilled?—The rebuilding of the temple and return from captivity took place 490 years before the crucifixion of our LORD.

Is it supposed that all Daniel's prophecies have received their fulfilment?—No, it is generally considered that many of them are yet to come to pass.

THE TWELVE LESSER PROPHETS.

WHICH are the Books of the lesser Prophets?—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

How were these writings valued by the Jews?—They were considered as one book, and equally esteemed with those of the greater Prophets. (Acts vii. 42, and Eccclus. xlix. 10.)

When did Hosea prophesy?—About the same time with Isaiah.

What is the general subject of his prophesy?—The approaching judgment and destruction of the ten tribes of the kingdom of Israel. (i. 4; iii. 4; xiii. 16.)

Who is so repeatedly spoken of under the name of Ephraim?—The Ten Tribes, whose capital was Samaria, the chief town of Ephraim. (Is. vii. 9.)

JOEL.

Is it known when Joel prophesied?—Not with certainty: probably soon after the captivity of the ten tribes.

What is the character of his prophecy?—Earnest appeals to Judah to repent, and thus avert the coming judgments of GOD. (ii. 12.)

What particular instruments of GOD's anger does he mention?—Locusts, and other causes which destroy the fruits of the earth. (ii. 3—9 and 25.)

What great event does S. Peter tell us was foretold by the prophet Joel?—The outpouring of the HOLY SPIRIT on all flesh. (Joel ii. 28, and Acts ii. 14, 18.)

AMOS.

WHO was Amos?—He was a herdman and prophesied about the same time as Hosea. (i. 1, and vii. 15.)

What is the subject of his prophecy?—First, God's judgments on the neighbouring countries of Judea and then on Judea itself.

How was his prophecy against Syria and Damascus fulfilled (i. 5)?—The king of Assyria took Damascus, carried the people captive to Kir, and slew Rezin their king. (2 Kings xvi. 9.)

What reception did Amos meet with at Bethel where Jeroboam had set up an unlawful priesthood and place of worship (1 Kings xii. 32)?—He was accused and driven away by Amaziah one of the false priests. (vii. 10, 12.)

OBADIAH.

WHEN did Obadiah prophesy?—With Jeremiah soon after the taking of Jerusalem.

What is the subject of his prophecy?—The destruction of the Edomites. (i. 1, 9.)

Who were the Edomites?—The descendants of Esau, Jacob's brother. (Gen. xxxvi. 8.)

Why were the Edomites thus threatened?—For insulting and rejoicing in the affliction of their brethren, the Jews. (i. 10—14.)

JONAH.

WHAT is the date of this Book?—It is the earliest of all the prophetic books, though it contains rather a history than a prophecy.

When did Jonah live?—In the days of Jeroboam the Second, king of Israel. (2 Kings xiv. 23, 25.)

Upon what mission did GOD send him?—To go and threaten with GOD's judgments the great and wicked city of Nineveh. (i. 2.)

Did Jonah obey?—No, he fled away by sea. (i. 3.)

What judgment did he thus bring upon himself?—GOD sent a tempest, and he was cast into the sea, where he was swallowed up alive by a great fish. (i. 4, 15, 17.)

Of what was this circumstance a type or figure?—Of our Blessed LORD being three days and three nights in the heart of the earth. (S. Matt. xii. 40.)

How was he freed from this dreadful punishment?—After three days and nights, on his repentance and prayer GOD commanded the fish to restore him to land again. (i. 17; ii. 1, 10.)

What charge was then laid on him?—To go and warn Nineveh a second time, that within forty days it should be overthrown. (iii. 1, 4.)

What effect had this warning?—The king and people repented with fasting and prayer, and GOD ceased from His anger and spared them. (iii. 5—10.)

Did Jonah rejoice at this mercy?—No, he seems rather to have been willing that this vast people should have been destroyed than that he should seem to them a false prophet. (iv. 1—3.)

How did GOD reprove this sinful selfish feeling?—GOD caused a gourd to spring up in a night to shelter Jonah from the sun, but struck it suddenly next morning that it withered. (iv. 6, 7.)

What effect had this on Jonah?—He was greatly overjoyed at its springing up, and bitterly complained on its withering. (iv. 6, 8.)

What are we taught by this example of Jonah to guard against?—A selfish spirit of looking only to our own ends, regardless of the calamities of others. (iv. 10, 11.)

MICAHA.

WHEN did Micah prophesy?—In the days of Hezekiah. (i. 1; and Jer. xxvi. 18.)

What is a principal subject of his prophecy?—The entire destruction of Samaria and Jerusalem. (i. 6; iii. 12.)

By what instance does the prophet show them that no religious observances can procure GOD's favour to unholy ends?—By reminding them that all Balaam's gifts and sacrifices did not enable him to curse Israel. (vi. 5—8; Numb. xxiii. 7, 8.)

What were the Jews to learn by this?—That it was vain to rely on their religious privileges for GOD's favour unless accompanied with justice, mercy, and humility. (vi. 8.)

Does not Micah contain a clear prophecy of our LORD?—Yes, of the very town where He was born. (v. 2; S. Luke ii. 4.)

NAHUM.

WHEN is it supposed this prophecy was written?—Probably in the time of Hezekiah.

What does his prophecy contain?—A grand and fearful declaration of GOD's judgments upon Nineveh and Assyria. (i. 1; and iii. 8.)

How have these prophecies been fulfilled?—So entirely that the ruins of this mighty city can scarcely be discovered.

Were these prophecies uttered before the preaching of Jonah?—No, afterwards, when they had again returned to wickedness and idolatry.

Who destroyed Nineveh?—The Babylonians, who imitating their sins, were alike destroyed in their turn.

HABAKKUK.

WHEN did Habakkuk prophesy?—Just before the captivity of the Jews.

What does he foretel?—The captivity of the Jews by the Chaldeans. (i. 6.)

And what does he prophesy of the Chaldeans themselves?—That they also shall be utterly destroyed. (ii. 8.)

What is the subject of the last chapter?—A glorious hymn on the greatness and majesty of GOD.

ZEPHANIAH.

WHEN did Zephaniah prophesy?—In the days of Josiah the good king of Judah. (i. 1; 2 Kings xxii. 1, 2.)

What is the general subject of his Book?—God's judgments upon the Jews and neighbouring nations for their crimes. (i. 2, 4.)

With what hope of mercy does he console the Jews?—That He would turn back their captivity, and gather and rule over them again. (iii. 15, 19, 20.)

HAGGAI.

WHICH are the three latest prophets?—Haggai, Zechariah, and Malachi.

When did they prophesy?—After the captivity.

What is the chief subject of this short prophecy?—An exhortation to the Jews to rebuild their temple. (i. 8.)

How did Haggai encourage them to proceed in their work?—He told them the glory of the second temple should be greater than the glory of the first. (ii. 9.)

And how was this fulfilled?—Our Blessed LORD was pleased to glorify this second temple with His Holy Presence. (S. John i. 14; S. Luke ii. 46.)

ZECHARIAH.

WHAT is the general purpose of Zechariah's prophecy?—To exhort the Jews to rebuild their temple and city, and to foretel the Advent of our Blessed LORD. (i. 16.)

Are there many particulars foretold of our Blessed LORD in this Book?—Yes, many of the plainest and most precise circumstances relating to Him are contained in it.

1. The person, glory, and office of our LORD. vi. 12, 13.
 2. His triumphant entry into Jerusalem on Palm Sunday. ix. 9; S. Matt. xxi. 1, 5.
 3. The price of His betrayal. xi. 12, 13; and S. Matt. xxvi. 15.
 4. The Passion of our LORD; His Godhead, and desertion of His disciples. xiii. 6, 7; and S. Matt. xxvi. 31, 56.
 5. The conversion of the Jews, and change of feeling towards our LORD. ix. 10; and S. John xix. 34, 37.
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MALACHI.

How long before the Incarnation of our Blessed LORD did Malachi prophesy?—About 400 years.

What is the meaning of his name?—The messenger of the LORD.

What are some of the sins for which he reproves the Jews?—Irreverence towards the temple and holy things. (i. 6, 7, 12.)

How does he speak of the Advent of our Blessed LORD?—As 'The LORD whom they sought, (iii. 1,) The Sun of Righteousness, (iv. 2,) before Whom was to come The Messenger of the Covenant, S. John the Baptist. (iii. 1; S. Matt. xi. 10, 14.)

THE BOOKS CALLED APOCRYPHA.

WHAT Books follow the Prophets?—Those called Apocrypha.

What is the meaning of Apocrypha?—It means hidden or unknown.

Why are these books so called?—Because it is doubtful or unknown in the Church how far their authors were inspired.

Are they therefore to be considered as only the works of men?—No, for doubtless portions of them were written under the Divine guidance. *Homily on Alms Deeds.* (p. 425.)

What precaution, therefore, does the Church of England take in setting forth the Articles of Faith which she requires her members to believe?—She does not appeal to these, but to the other Books of the Holy Scripture. (Art. vi.)

But how does the Church show their high value in instructing and edifying her members?—A great portion of them is appointed to be read in her daily service of Mattins and Evensong. (*Prayer Book Kalendar, Sept. 28, to Nov. 23, besides Holy Days.*)

Which are the first Books of the Apocrypha?—The two Books of Esdras.

By whom do they profess to be written?—By the author of the Book of Ezra. (Ezra vii. 1—6; 2 Esdras i. 1, 2.)

Of what do they give account?—Of the return of the Jews from the captivity at Babylon, and the re-establishment of their temple and worship.

With what does the first chapter of Esdras commence ?
—With the pious keeping of the passover by Josiah, (19,) and the sins and captivity of the Jews afterwards.

What next does he relate ?—The Jews' return from captivity in the reign of Cyrus, (ii. 5,) and the hindrances they met with.

What is contained in the third and fourth chapters ?—An argument of three young men before king Darius, who rewards the victor by ordering the rebuilding of Jerusalem. (iv. 43—47.)

Who is this young man supposed to have been ?—Zerubbabel, or Sheshbazzar. (Ez. i. 8; v. 16; 1 Esdras ii. 12.)

What book does this First Book of Esdras much resemble ?—The Book of Ezra.

II. ESDRAS.

By whom does the Second Book of Esdras profess to have been written ?—By Ezra the prophet, during and just after the captivity. (i. 1; iii. 1.)

Is it generally supposed that it was really written by him ?—No, not altogether; some portions seem to have been written much after his time.

What is the general character of this book ?—It contains many professed Divine revelations and prophecies under the form of visions and dreams. (iii. 1, 3; iv. 1. -

What was the professed purport of these visions and revelations ?—To explain GOD's dealings with His people, in answer to the pleading of Esdras for them. (v. 33, 34; iii. 3—36.

What is remarkable in the second chapter, v. 42 to end ?—It very much resembles the vision of the glorified saints in Rev. vii. 9—17.

What remarkable addition is made in chapter vi. to the account of the Creation as told in Genesis?—The story of Leviathan and Behemoth, which seems rather a Jewish tradition than a positive fact. (vi. 42—53.)

Does not chapter vii. 28, 29, and some other places, speak plainly of our LORD?—Yes, but it is not quite certain when these passages were written.

What does the author of this book say concerning the ten tribes of Israel?—He speaks of their miraculously passing the Euphrates into a country called Arsareth. (xiii. 40—50.)

With what does this book conclude?—With threats of judgments upon Babylon, Asia, and Egypt, and other places. (xv., xvi.)

What may we in general conclude respecting these two books of Esdras?—That they were written probably by devout and well-meaning authors, but have never been held by the Church as part of Holy Scripture.

What distinction has the Church of England made between them and other books of the Apocrypha?—No part of the Books of Esdras or Maccabees is read in her public services.

TOBIT.

WHAT is the general subject of the Book of Tobit?—

It is a narrative of some events in the history of a private Jewish family. (i. 1.)

When did these events take place?—About the time of the captivity of the ten tribes by Shalmaneser. (i. 2; and 2 Kings xvii. 3—23.)

What was the station and character of Tobit?—He was steward to the king of Assyria, and very charitable and religious. (i. 13; xii. 16, 17.)

How did he show his religious character?—By observing the Holy feasts, paying his oblations and religious dues, doing acts of charity, and, like Daniel, abstaining from forbidden meats. (i. 6, 7, 10, 11.)

Into what danger and trouble did his piety bring him?—He lost all his wealth, and was forced to flee from Nineveh to save his life, for having performed the holy office of burying the dead. (i. 17, 19, 20.)

Did these losses prevent his fulfilling this holy duty afterwards?—No, fearless of consequences he again buried one who had been strangled and cast out. (ii. 3, 8.)

What further affliction befel him?—He lost his eyesight, (ii. 10,) and even his wife, like Job's, turned against him. (ii. 14.)

How did he bear these multiplied afflictions?—He somewhat impatiently prayed for death, but submitted himself to GOD's will. (iii. 3—6.)

What event connected with the history of Tobit is spoken of as occurring at this time?—The death of seven husbands successively espoused to Sara, the daughter of Raguel, Tobit's cousin, in the distant city of Ecbatana. (iii. 7, 8.)

What does the history relate of Sara's conduct and its effect?—Her prayers were heard, and Raphael, an angel of GOD, was sent to restore sight to Tobit, and to give Sara for a wife to his son Tobias. (iii. 17; xii. 15.)

How was this brought about?—Tobias was sent by his father to receive a sum of money, left formerly with Gabael in Media. (iv. 1—20.)

How did Tobit prepare his son for the journey?—By giving him excellent advice, to cultivate piety, (iii. 5;) almsgiving, (7—11;) purity, (13;) and obedience, (19.)

Did Tobias go on this journey alone?—No; Raphael, under the form of Azarias, accompanied him, (v. 12;) and Tobit sent them away with his blessing. (v. 16.)

What direction does Raphael give Tobias on his journey?—To preserve the gall and liver of a fish which they had eaten, to cure his father's blindness, and to drive away the evil spirit from Sara. (vi. 4, 7, 8.)

But could these things be of any virtue?—Not of themselves, but, like handkerchiefs or aprons, (Acts xix. 12,) they might be the outward means by which GOD's mercy was to be conveyed.

Did Tobias marry Sara?—Yes, they came to Ecbatana, and Sara was given him to wife. (vii. 1—13.)

While they were keeping the wedding-feast how did he obtain payment of the money due from Gabael?—Raphael went to Rages and received it, and returned to the house of Raguel, whence they departed home again. (ix. and x. 11.)

Did Tobit recover his sight?—Yes, immediately on his return, Tobias struck the gall of the fish on his father's eyes, and the sight returned. (xi. 11—13.)

How did Tobit manifest his gratitude for this mercy?—He gave alms, and increased in the fear of the LORD, and praised Him in a prayer of rejoicing. (xiv. 2; and xiii. 1—18.)

What is observable in the language in which he speaks of the future glory of Jerusalem? (xiii. 16, 17.)—It resembles that of Isaiah, (liv. 11, 12; lx. 18.) and the Book of Revelation. (xxi. 10, 11, 18.)

Of what prophecies does he solemnly profess his belief?—The overthrow of Nineveh, (xiv. 4,) the destruction and re-building of Jerusalem, (4, 5,) and the conversion of the Gentiles. (6, 7.)

JUDITH.

WHAT is the general subject of the Book of Judith?

—The deliverance of the Jews, by means of Judith, from the army of the king of the Assyrians.

About what time is it supposed to have happened?—

Probably about the reign of Manasseh, a short time before the 70 years' captivity.

For what reason were the Jews invaded?—Nabuchodonosor, king of the Assyrians, sent Holofernes his general to command all nations to serve and worship him. (ii. 4; iii. 8.)

Did the Jews submit to him?—No; they prepared to resist him, and prayed earnestly to GOD to protect their city and sanctuary. (iv. 7—13.)

Was Holofernes warned of the danger of attacking the Jews?—Yes, Achior the Ammonite told him their history, and that unless they had committed sin, their GOD would protect them. (v. 5—21.)

How did Holofernes show his contempt of his warning?—He sent Achior into Bethulia, a city of the Jews, declaring that when it was taken he would put him to death. (vi. 5—14.)

How did Holofernes and his vast army prepare to take the city of Bethulia?—He took possession of the springs of water, so that the people were ready to die for thirst. (vii. 17—21.)

Were not the people ready to make peace with the Assyrians?—Yes, but by the entreaty of Ozias the governor, they were prevailed on to wait five days in hope of deliverance. (vi. 14; vii. 24—30.)

Did any hope of escape present itself?—Yes, Judith, a devout widow, offered herself to save the city. (viii. 4, 8, 33.)

How did Judith prepare herself for the work?—She humbled herself, and prayed GOD to prosper her purpose, (ix. 1—9,) and went forth into the camp of the Assyrians to Holofernes. (x. 11, 20.)

For what purpose did she profess to have come?—To tell him that the Jews were about to eat of forbidden meats, and thus offending GOD, would be easily overcome. (xi. 13, 18, 19.)

How did Holofernes receive her?—With great joy, and made a feast in which he became very drunken. (xii. 20; xiii. 2.)

What did Judith when left alone in the tent with him in that state?—She took down his sword from the bed's head, and cut off his head therewith. (xiii. 6—8.)

Did Judith escape safe back to Bethulia?—Yes, she put his head in a bag, and went out of the camp as if to prayer. (xiii. 9, 10.)

What became of the Assyrian army when they discovered the death of Holofernes?—They fled every way, and were pursued by the Jews with a very great slaughter. (xv. 2—5.)

What became of Judith?—She dwelt in Bethulia, and was honourable in all the country. (xvi. 21.)

Is the book of Judith read in the services of the Church of England?—Yes, the whole of it.

ESTHER—(CONTINUED.)

WHY should these chapters of the book of Esther be considered to be of doubtful inspiration?—Partly because they were so held by the Ancient Church, and also because they are not written in the Hebrew language.

What is the general subject they refer to?—They profess to give a more particular account of the events contained in the former chapters.

What, then, do these chapters contain?—The family of Mordecai, (xi. 1—4,) the prayers of him and Esther, (xiii. 8—18; xiv.) and the decree of the king to save the Jews. (xvi.)

THE WISDOM OF SOLOMON.

WHO was the author of this Book?—It is not known, but it was written after the captivity.

Why, then, does it bear the name of Solomon?—Probably because its subject is that divine Wisdom in which Solomon so excelled. (1 Kings iv. 29—34.)

How does it proceed to treat of it?—By showing in how many ways heavenly wisdom excels sin and folly.

What is contained in the first part of the third chapter?—A beautiful description of the lot of the righteous. It is appointed to be read in the service for All Saints' Day.

What is the subject of the fifth chapter?—The state of the righteous and ungodly are forcibly contrasted. (v. 1—16.)

What meaning has been attached to the text xiv. 7?—It was probably not intended to refer to the Cross, but by many of the Fathers has been applied to the Passion of our LORD.

How does the book conclude?—With a recital of various judgments for sin that befel the Israelites and Egyptians, many of which are not referred to in other places of Holy Scripture. (xvii. 3, 6; xix. 20—21.)

ECCLESIASTICUS.

WHAT is the meaning of Ecclesiasticus?—It signifies the Preacher.

What is the subject of this book?—It contains such full and beautiful rules of life, that it has been called a Treasury of Wisdom and Virtue.

When, and by whom was it written?—Probably about 200 years before our LORD's Incarnation, by Jesus, the son of Sirach.

Where does it give us the duty of children to parents?—As early as the third chapter. (iii. 1—16; so 1 Tim. v. 4.)

What do the succeeding chapters contain?—Short sayings and instructions for conducting ourselves wisely in the various conditions of life.

What is the twenty-fourth chapter usually considered to contain?—A reference to our Blessed LORD, the Word of GOD, His ministry, (ver. 10,) glory, and blessing. (13, 18, 32.)

What excellent lesson is taught in chapter xxxviii.? —That people engaged in business should keep to their craft, and not meddle with things beyond them. (xxxviii. 24—34; and Ps. cxxxi.)

What is contained in the remainder of the book, from chapter xlii. verse 15, to the end?—First, a glorious Hymn in praise of GOD, and then the recital of the holy deeds of the Jewish worthies.

How does this book conclude?—With a prayer of the author, (li. 1—22,) and an exhortation to learn and do GOD's will, and trust Him for our reward. (28, 30.)

BARUCH.

WHO was Baruch?—He is spoken of as attending Jeremiah in Jerusalem, just before the captivity. (Jer. xxxvi. 4.)

Was this book written by Baruch?—It is attributed to him, but not certainly known to be his.

What is its chief subject?—Prayers and lamentations of the Jews, during their captivity in Babylon.

What is contained in chapter vi., called the Epistle of Jeremy?—A very particular and remarkable description of the folly and wickedness of idol worship.

SONG OF THE THREE HOLY CHILDREN.

WHAT follows Baruch?—The Song of the Three Holy Children.

Who were these persons?—Shadrach, Meshach, and Abednego, as we read in the book of Daniel.—Song, verse 66. (Dan. iii. 12.)

What is contained in this book respecting them?—Their prayer and thanksgiving for their deliverance from the burning fiery furnace.

How does the Church show the high estimation in which she holds this prayer?—She has appointed it to be used at the daily morning prayer after the first Lesson.

Does it not resemble one of the Psalms?—Yes, the 148th.

HISTORY OF SUSANNA.

WHAT is supposed to be the date of this narrative?—It professes to record a wise judgment of Daniel in his early youth. (v. 45.)

What was the case?—Two wicked judges had conspired to accuse Susanna of a crime of which they knew she was innocent.

How did Daniel discover the real truth?—By questioning them separately under what tree they had seen her, upon which they contradicted themselves. (51, 54, 55; and 58, 59—61.)

What was done to them?—They met with the same punishment they intended for Susanna, being put to death. (62; Deut. xix. 19.)

BEL AND THE DRAGON.

WHAT is the nature of this history?—It professes to give an account of two instances of Daniel's destroying idols in Babylon.

What was the first instance?—Daniel detected and exposed to king Cyrus the deceit of the priests of Bel, an idol of brass.

What was that?—They pretended that he ate the provision daily laid up in his temple, whereas they came in at a privy door, and consumed it themselves. (13.)

What was the second instance?—He destroyed a great dragon which the Babylonians worshipped. (27.)

What persecution did this bring upon Daniel?—He was cast into the lions' den, where he was six days. (31.)

Is there not a singular instance of GOD remembering and providing for Daniel in Babylon, by a prophet from Judæa?—Yes, Habaccuc, a prophet, was suddenly carried from Jewry to Babylon, with provision to sustain Daniel. (34, 39.)

Does not this seem almost a trifling occasion for GOD's miraculous interference?—We may not prescribe the methods of GOD's mercies, and this may serve to show us how carefully He remembers them that seek and love Him. (38.)

Do we read of any similar transportations in other parts of Scripture?—Yes, Ezekiel, (iii. 12, 14; viii. 3); Elijah, (1 Kings xviii. 12); S. Philip, (Acts viii. 39); S. Paul, (2 Cor. xii. 2.)

What became of Daniel's enemies?—They were cast into the den when he was taken out, and miserably destroyed. (42.)

PRAYER OF MANASSES.

WHO is the professed author of this prayer?—Manasseh, the son of Hezekiah, on his repentance. (2 Chron. xxxiii. 18, 19.)

What is the nature of it?—It is a very humble penitent confession of his sin, with earnest prayer for forgiveness.

FIRST BOOK OF THE MACCABEES.

How long did the death of Nehemiah and the prophecy of Malachi occur before the coming of our LORD?—About 400 years.

How were the Jews governed during this time?—For about 100 years they were ruled by governors under the kings of Persia, then by the kings of Syria or Egypt, and for the last 150 years by their own kings in alliance with the Romans.

What is contained in the first book of Maccabees?—The history of about 40 years of their struggles to free themselves from the tyranny of the kings of Syria.

How, after the Jews had been conquered and carried captive to Babylon, did they come to be subject to the kings of Persia?—Because when Belshazzar was slain, Darius, who was king of the Medes and Persians, took the kingdom of Babylon. (Dan. v. 30, 31; and 1 Macc. i. 1.)

How came the Jews after this to be subject to the kings of Syria?—Alexander, called the Great, subdued the kingdom of Persia, and on his death parted his kingdoms among his captains. (1 Macc. i. 15, 16.)

Who was their ruler at the time when this history commences?—A cruel and wicked king of Syria and Egypt called Antiochus Epiphanes. (i. 10.)

What acts of persecution and cruelty are recorded of him?—He pillaged and burnt the city of Jerusalem, polluted their sanctuary, forbid their worship, and massacred the people. (i. 31—46, 54, 44, 49, 24.)

To what resistance did this cruelty lead?—Mattathias, a priest of the family of Aaron, stirred up the people to resist and die for their religion. (ii. 1, 26, 27, 29; and 1 Chron. xxiv. 7.)

What success had he?—After a short while he died, and was succeeded by his son Judas Maccabeus. (ii. 49; iii. 1, 2.)

Did not king Antiochus endeavour to put down this opposition?—Yes, he sent his armies to destroy them, but they were defeated by Judas. (iii. 26, 27, 35, 28, 34; vi. 42, 60.)

What was Judas' first act after his victory?—He repaired and hallowed the temple and altar, and restored the daily worship and sacrifice. (iv. 36, 42—58.)

Did Judas extend his conquests beyond Jerusalem?—Yes, he subdued all the neighbouring cities of Galilee, Edom, and Ammon. (v. 21, 3, 6.)

Did the king who succeeded Antiochus Epiphanes make further efforts to subdue the Jews?—Yes. (vii. 8, 9, and 26—but without success, 43.)

What step did Judas take to strengthen himself?—He made peace with the mighty people of Rome. (viii. 1, 17—29.)

What at last became of Judas?—He was slain in battle fighting for his people. (ix. 17, 18.)

Who succeeded Judas?—His brother Jonathan. (ix. 31.)

How did the Jews' affairs prosper under his leading?—For a while they had great success, but at last he was treacherously slain in Egypt. (xii. 49.)

Who became ruler upon his death?—Simon, another brother, who governed them with great prudence and success. (xiv. 4, 14, 15.)

What was his end?—When he had ruled many years he also was treacherously cut off, (xvi. 3, 16,) and was succeeded by his son John. (24.)

What is the character of the first Book of the Maccabees?—It is an exact and valuable history ending about 130 years before the Incarnation of our LORD.

How were the Jews governed from this period?—By a succession of their own princes; until about 50 years before our LORD was born, Herod was appointed king of the Jews, and reigned till that event happened.

THE SECOND BOOK OF THE MACCABEES.

WHAT is the nature of this Book?—It begins with two epistles from the Jews to their brethren, (i. 1,) and contains many particulars of the persecution under Antiochus. (1 Macc. i. 20; 2 Macc. ii. 19, 23.)

What is contained in the third chapter?—The account of Heliodorus seizing the treasure of the Temple by command of his master the king of Syria.

And how does it state this sacrilege was prevented?—By the apparition of a horseman and two young men who cast him to the ground and scourged him fearfully. (iii. 24—26.)

What instance is given in chapter vii. of the cruel persecution of Antiochus?—A mother and seven of her sons were tortured to death for refusing to forsake their religion. (vii. 1—41.)

What account is given of the end of this bitter persecutor?—He was smitten with a loathsome disease, and died a miserable death. (ix. 9, 10, 28.)

With what is the rest of this book occupied?—The wars of Judas Maccabeus with the enemies of the Jews, ending with his recovery of the city of Jerusalem. (xv. 37.)

The New Testament.

WHAT are the chief divisions of the Books of the New Testament?—1. The Holy Gospels; 2. The Acts of the Apostles; 3. The Epistles; and 4. The Revelation of S. John.

What is the great subject of these Books?—The Incarnation; Life and Passion of our Blessed LORD; and the first establishing of the Christian Church.

What is the meaning of the word Gospel?—Good tidings. (S. Luke ii. 10.)

Who was S. Matthew, or Levi as he is sometimes called?—He was a collector of taxes when called to be an Apostle, and is supposed to have ended his life by martyrdom. (ix. 19; S. Mark ii. 14.)

To what end does the list of names in chapter i. serve?—To show how our LORD's taking our nature of the blessed Virgin was the fulfilment of the prophecies and promises of the Old Testament.

Where was our blessed LORD born?—In Bethlehem of Judea, as had been foretold by the prophet Micah. (ii. 1; and Micah v. 2.)

Was our LORD when born and living on earth separated from His Divine Nature?—No, He was GOD as well as man. (i. 23.)

Under what form of government were the Jews at this time?—The sceptre had not yet departed, Herod was their king. (Gen. xlix. 10; S. Matt. ii. 1.)

Who were among the first to seek and honour our LORD?—Wise men of a distant land, who had seen His Star in the east and came to worship Him. (ii. 2; Num. xxiv. 17; Is. lx. 3.)

Did Herod share in their joy and reverence?—No, in his desire to destroy Him, he commanded all young children around Bethlehem to be slain. (ii. 16.)

How did our LORD escape?—Warned in a dream the Holy Family fled into Egypt and remained there till the death of Herod. (ii. 13, 21.)

How were the Jews prepared for the commencement of our LORD's public ministry?—By the preaching of S. John the Baptist. (iii. 1, 2; Is. xl. 3.)

What was the character of the life and preaching of S. John?—His life was hard and solitary, and his preaching an earnest call to repentance. (iii. 1, 2; Mal. iv. 6.)

With what outward rite did S. John qualify his penitents to receive the greater grace of our LORD's giving?—A form of baptism with water. (iii. 6.)

Why did our Blessed LORD submit to this rite, since being without sin He needed it not?—We thus learn to be of an obedient spirit in matters of religion, and not to limit our obedience to our own wants or profit.

What miraculous testimony to our LORD followed on His baptism?—The Spirit of GOD descended on Him, and a voice from heaven proclaimed Him to be the SON of GOD. (iii. 16, 17; and 2 S. Pet. i. 17.)

What next event does S. Matthew record?—The temptation of our LORD by the Devil in the wilderness. (iv. 1.)

Do we understand that both good and evil angels go through and have power in the world?—Yes, both were present with our LORD, and still have power with His people. (iv. 11; xviii. 10; 1 S. Pet. v. 8; Heb. i. 14; Ps. xxiv. 7.)

What followed on the defeat of the Evil Spirit?—Our

LORD began to call His disciples, and commence His ministry of Mercy. (iv. 17, 18, 23, 24.)

With what are the 5th and two following chapters of S. Matthew occupied?—With our LORD's sermon on the mount.

How did our LORD commence it?—With the bestowal of His blessings on the meek, pure, and suffering character hitherto so despised amongst men. (v. 1—12.)

Did our LORD teach that His disciples were no longer bound to observe the moral Law of Moses?—No, but rather that they should be even holier and more exact observers of it not only in the letter but the spirit. (v. 17, 19, 20, 22—48.)

In what blessed form of words did our LORD instruct us to seek the supply of our daily wants?—In what we call the LORD's Prayer. (vi. 9—13.)

What may be observed of the whole of this discourse?—It contains a most beautiful and perfect summary of a Christian's hopes and duties.

How did our LORD next proceed to manifest His power and mercy?—By the wonderful miracles and cures that He wrought on them that were diseased. (viii. 16, 17.)

In what miracles was His Almighty power specially seen?—When He cast out the unclean spirits, (viii. 32); rebuked the winds and sea, (26); and raised the dead to life. (ix. 25.)

How did our LORD now prepare to make His coming and office known among the Jews?—He called His twelve Disciples, or Apostles, whom He sent forth to preach and work miracles. (xx. 1, 2.)

What were their names?—

- | | |
|------------------------|-----------------------|
| 1. S. Peter, | 7. S. Thomas, |
| 2. S. Andrew, | 8. S. Matthew, |
| 3. S. James the Great, | 9. S. James the Less, |
| 4. S. John, | 10. S. Jude, |
| 5. S. Philip, | 11. S. Simon, |
| 6. S. Bartholomew, | 12. Judas Iscariot. |

How did our LORD answer the messengers of S. John Baptist's inquiries whether He were the Messiah?—He declared S. John to be the Forerunner of the Messiah, and bid them report to him His miracles. (xi. 10, 4; Mal. iii. 1.)

What was the end of S. John Baptist?—He was beheaded by order of Herod, to please the wicked daughter of Herodias. (xiv. 1—12.)

How were our LORD's doctrines received by the Jews?—With opposition and contempt. (xi. 20; xii. 14—41.)

For what is the 13th chapter of S. Matthew remarkable?—For the number of parables it contains. (xiii. 34, 35.)

Who were chief leaders of the opposition against our LORD?—The Pharisees and Sadducees. (xvi. 1.)

Who were the Pharisees?—A sect of the Jews who set much by phrases and doctrines, but were grievously deficient in holy obedience to plain duties. (xv. 3—8.)

Who were the Sadducees?—The infidels of the day, deniers and disbelievers of almost all religion. (xxii. 23; and Acts xxiii. 8.)

How was the majesty and glory of our LORD manifested in a special manner to His three disciples SS. Peter, James, and John?—He was changed, or transfigured, before them in a glorious manner, and they heard a voice proclaiming Him to be the beloved SON of GOD. (xvii. 1—5; 2 S. Pet. i. 17.)

Did our LORD lead His disciples to think that His course would be one of earthly joy and glory?—No, He expressly warned them of His approaching passion. (xvi. 21; xvii. 22, 23.)

What express qualifications does our LORD declare essential in His servants?—Humility and unreserved obedience. (xviii. 3; xix. 21.)

How did our LORD make His entry into Jerusalem on the first day of the week before His passion?—In

- great triumph amid the shouting of the multitude, as had been foretold. (xxi. 8—11; Zech. ix. 9.)
- What lesson did our LORD give as to the sacredness of consecrated places?—He rebuked and cast out those that were profaning the temple by transacting common business therein. (xxi. 12—14.)
- How did our LORD employ the next days after His entry into Jerusalem?—He taught daily in the temple.
- How in the course of His teaching did our LORD sum up the moral law of the ten commandments?—Into our duty towards GOD, and our duty towards our neighbour. (xxii. 37—40.)
- What is the character of the exhortations of our LORD at this time as recorded by S. Matthew?—Very awful judgments are pronounced against the Jews and especially the Scribes and Pharisees, concluding with fearful descriptions of the destruction of Jerusalem, and the judgment of the last day. (xxiii. xxiv. xxv.)
- When is the week of our LORD's Passion and Death commemorated in the Church?—In the Holy Week immediately before Easter.
- When our LORD had finished His teaching, what did He bid His disciples to expect?—That after two days at the Passover He would be betrayed and crucified. (xxvi. 2.)
- What token of devout affection was at this time shown Him?—A woman anointed His head with very precious ointment. (xxvi. 6, 7.)
- What divine ordinance did our LORD institute the evening before His Passion?—The most Holy Sacrament of the LORD's Supper. (xxvi. 26.)
- What was the first event in our LORD's Passion?—His awful agony in the garden of Gethsemane. (37.)
- By what was it followed?—His betrayal by His disciple Judas, for thirty pieces of silver. (14, 15, 47; Zech. xi. 12.)

How did His disciples behave on this?—S. Peter attempted to defend Him, (51), but afterwards denied Him, (74), and in the end they all forsook Him and fled, (56). (S. John xviii. 10.)

How did the chief-priests and enemies of our LORD proceed to accomplish His condemnation?—Blinded with pride and hatred to the proofs of His divinity, they charged Him with blasphemy for asserting it. (65, 66.)

Did they at once proceed to inflict the punishment of blasphemy, (Lev. xxiv. 16)?—They had no power to put any man to death, being now under the power of the Romans. (S. John xviii. 31, 32.)

How did they at last accomplish it?—They loudly urged it upon the Governor, so that at last Pilate gave sentence to crucify our LORD. (xxvii. 26; S. Luke xxiii. 23, 24.)

With what circumstances of indignity and cruelty was the execution of the sentence accompanied?—Our LORD was scourged, mocked, crowned with thorns, stripped of His raiment, and then bearing His Cross led away to be crucified between two malefactors. (xxvii. 26—31.)

Where had this humiliation of our LORD been foretold?—In Psalm xxii. 6, 17, 18; Isa. liii.

What great end was thus accomplished by the death of our LORD?—A full, perfect, and sufficient sacrifice and atonement for the sins of the world.

On what day of the year is this awful event commemorated by the Church?—On the Great, or, as it is commonly called, Good Friday.

What events betokened its awful character at the time?—The veil of the temple was rent, the earth trembled and was overspread with darkness, the graves opened and many bodies of the saints arose. (45, 51, 52.)

What became of the body of our LORD after His death?—It was buried in a sealed sepulchre by a

devout and rich man, Joseph of Arimathea. (57, 60, 66.)

How had these circumstances of our LORD's death and burial been foretold?—"He shall make His grave with the wicked, and with the rich in His Death." (Isa. liii. 9.)

How long did our LORD's body remain in the grave?—Till the third day, when He rose again. (xxviii. 6; xvi. 21; Ps. xvi. 11.)

Where did the Apostles again behold their risen LORD?—In Galilee, as He had appointed them. (xxviii. 16, 17.)

With what event does the Gospel of S. Matthew conclude?—With our LORD's commission to His Apostles to bring all nations into His Church, and thus to Him.

What means did He appoint to this end?—The Sacrament of Baptism, and the ministrations of the Gospel. (xxviii. 19, 20.)

THE GOSPEL OF S. MARK.

WHO was S. Mark?—It is supposed he was the companion and nephew of S. Barnabas, and is sometimes called John. (Acts xv. 37; Col. iv. 10.)

What is the general character of S. Mark's Gospel?—It much resembles S. Matthew's, of which it may almost be considered an abbreviation.

THE GOSPEL OF S. LUKE.

WHO was S. Luke?—He was the companion of S. Paul, and is called the beloved physician. (Col. iv. 14; Philem. 24.)

What is the character of this gospel?—It is very full and copious, containing many particulars not mentioned by the preceding Evangelists.

With what does S. Luke's gospel commence?—With the birth of S. John the Baptist.

Who were the parents of S. John?—Zacharias and Elisabeth. (i. 5.)

What miraculous circumstance was the birth of S. John accompanied?—The Angel Gabriel appeared to his father and foretold his name, birth, and office. (i. 11, 19.)

To whom also, shortly after, was the Angel Gabriel sent?—To announce to the Blessed Virgin Mary the Incarnation of our LORD. (i. 26, 27, 33.)

How did the Blessed Virgin receive the revelation of this glorious and holy mystery?—With deep humility and joy, as shown in her hymn used by the Church in the daily evening service. (i. 38, 46—55.)

What occurred on the circumcision of S. John on the eighth day after his birth?—His speech was restored to Zacharias, of which he had been deprived for his unbelief, and he uttered that prophetic hymn used by our Church in the morning service. (i. 20, 64, 67, 79.)

What additional particulars of the birth of our Blessed LORD does S. Luke tell us?—The angel's message to the shepherds, (ii. 8), the circumcision, (21), the purification and the presentation of our LORD in the temple. (22, 27.)

Who were in the temple at that time, and bare testimony to our LORD?—The devout and aged Anna and holy Simeon, who spake of Him as the Salva-

tion of GOD, the Light of the Gentiles, and the Glory of Israel. (ii. 25, 32, 36.)

When next do we read in S. Luke of our LORD being present in the temple?—When twelve years old at the Feast of the Passover, sitting in the midst of the doctors both hearing them and asking them questions. (ii. 42, 46.)

How did our LORD exemplify the duties of childhood?—He was subject unto His earthly parents, and increased in wisdom and favour with GOD and man. (ii. 51, 52.)

Does the narrative of S. Luke differ much from that of S. Matthew?—It is substantially alike, but he relates several other particulars.

What are some of these?—The parables of the good Samaritan, (x. 30); the rich fool, (xii. 16); the prodigal son, (xv. 11); the rich man and Lazarus, (xv. 19); the Pharisee and Publican, (xvii. 10); and the unjust judge, (xviii. 1.)

What additional circumstance is related in the Passion of our LORD?—That Pilate sent Him to Herod, who found no fault in Him, yet set Him at nought and mocked Him. (xxiii. 7, 11—15.)

What further does S. Luke state of the malefactors crucified with our LORD?—That one of them repented in his agony and received mercy. (xxiii. 40, 43.)

To whom does S. Luke tell us our LORD appeared on the evening of the resurrection?—To two disciples going to Emmaus, a village near Jerusalem. (xxiv. 13, 15.)

Does S. Luke relate the Ascension of our LORD?—Yes, that He led His disciples out to Bethany, and while He blessed them, was parted from them and carried up into Heaven. (xxiv. 50, 51.)

THE GOSPEL OF S. JOHN.

WHO was S. John?—He was son of Zebedee, and brother of S. James the Great.

What is noted of him as an Apostle?—He is called the disciple whom JESUS loved, and with SS. Peter and James was especially favoured of our LORD. (xxi. 20; S. Matt. xvii. 1; S. Mark xiv. 33.)

When is his gospel supposed to have been written?—S. John lived longer than any of the apostles, and his gospel, therefore, supplies what in the others had been omitted.

What seems to be a chief design of S. John's gospel?—To set forth the Divine nature and person of our LORD.

What, therefore, do we find in it?—The highest and most important doctrines relative to our LORD, His office and teaching.

With what does it commence?—With the doctrine of the Divinity of our LORD, "The Word was GOD, and the Word was made Flesh and dwelt among us." (i. 1—14.)

What declaration of S. John Baptist is recorded relative to our LORD?—When He saw JESUS coming unto him he saith, "Behold the Lamb of GOD Which taketh away the sin of the world." (i. 29.)

What is related in the second chapter?—The miracle of our LORD's changing water into wine. (ii. 1—11.)

What in the third?—Our LORD's discourse with Nicodemus, and the doctrine of our regeneration or new birth by the Sacrament of Baptism. (iii. 3, 5.)

What is the subject of the fourth chapter?—Our LORD's discourse with the woman of Samaria.

What does our LORD teach in this discourse?—That the Jews were the channel of GOD's Grace and Salvation, (22), which was about to be extended to the Gentiles, (23), and expressly that He was the MESSIAH or CHRIST. (25, 26.)

To what great doctrine does the sixth chapter refer ?
—To the blessed Sacrament of the Holy Communion.

What are we taught hereby ?—That the Body and Blood of our LORD received in this Sacrament, are the necessary means of continuing spiritual life in us. (58.)

What awful revelation did our LORD make to the Jews disputing His authority ?—That though in His Human nature He was now man, yet He was also the Eternal GOD, the great I AM. (viii. 58; Exodus iii. 14.)

What step had the Pharisees agreed upon to discourage the Jews from believing in our LORD ?—That if any man did confess that He was CHRIST, he should be put out of the synagogue. (ix. 22, 34.)

What remarkable miracle is described in the ninth chapter ?—Our LORD's bestowing the gift of sight on one who had been blind from his birth. (ix. 1—7.)

What may we learn from our LORD's anointing the eyes of the blind, and commanding him to wash in Siloam, (8, 7) ?—That our LORD is pleased to convey His gifts to us through forms and means of His Own appointing.

Under what similitude does our LORD represent His tender care for His people in the tenth chapter ?—Under that of the Good Shepherd Who giveth His life for the sheep. (x. 11.)

What are we to understand by the other sheep who shall hear our LORD's voice, so that there shall be one Fold and one Shepherd ?—The calling of the Gentiles into the one Catholic Church under our Blessed LORD its Head. (Eph. i. 10, 11, 22.)

What is the subject of chapter xi. ?—The raising of Lazarus to life.

What does the circumstance of our LORD's weeping on this occasion, (35), as also over Jerusalem, (8. Luke xix. 41), teach us ?—How entirely He par-

took of our nature, and how tenderly He feels for our distresses. (Heb. ii. 16, 17; and iv. 15.)

What effect had our LORD's gracious miracles on the Pharisees and Chief Rulers?—They were the more enraged against and sought to kill Him. (xi. 53.)

What words of the High Priest Caiaphas were a prophecy of our LORD's death and atonement for the sins of mankind?—He said, "It is expedient that one man die for the people, and that the whole nation perish not." (xi. 50.)

What lesson does S. John record was given by our LORD at the Last Supper?—He washed His disciples' feet, commending them to like offices of humility and love. (xiii. 14.)

What day is supposed to have been named after the giving of this new commandment, (xiii. 34)?—Maundy Thursday, the day before Good Friday.

How did our LORD console His disciples against His approaching death?—By His promise that He would still manifest Himself to His faithful disciples and by the coming of the HOLY GHOST. (xiv. 21, 23, 26.)

How did our LORD illustrate the necessity of our union and communion with Him through His Sacraments?—He said, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me." (xv. 4.)

With what does S. John conclude his record of our LORD's history before His Passion?—With a holy and beautiful prayer of our LORD, for the truth, unity, sanctity, and glory of His Church. (xvii.)

Were the Jews at this time under the rule of their own princes?—No, the sceptre had now passed away, and they were subject to Cæsar the Roman Emperor. (xix. 15; Gen. xlix. 10.)

What prophecy was accomplished in the soldier piercing our LORD's side with his spear?—That of Zechariah xii. 10. "They shall look on Him Whom they pierced."

Who took part with Joseph of Arimathea in the burial of our LORD?—Nicodemus who came to JESUS by night. (xix. 39; and iii. 1.)

With what solemn commission did our LORD charge His assembled disciples on the evening of the Resurrection?—With the exercise of the office to absolve or retain sins, making them the channels of His grace or judgment. (xx. 21—23.)

How did our LORD reprove S. Thomas who would not believe but by actually handling our LORD's body?—He afforded him the proof he sought, but added, "Blessed are they who have not seen and yet have believed." (xx. 25, 29.)

How did our LORD recal S. Peter's desertion and denial to him, and yet intimate his forgiveness?—He thrice charged him anew with the apostolic office, and told him that he should glorify GOD by a martyr's death. (xxi. 15—19.)

What impression did the Apostles receive from what our LORD said as to S. John himself?—They erroneously thought that he should never die, but he was only the longest lived of the Apostles. (23, 24.)

THE ACTS OF THE APOSTLES.

By whom was this Book written?—By S. Luke the Evangelist. (i. 1; S. Luke i. 3.)

Who was S. Luke?—The companion of S. Paul in his travels. (Col. iv. 14; 2 Cor. viii. 19; 2 Tim. iv. 11.)

Why is S. Luke usually represented with the picture of an ox by him?—Probably like the other Evangelists in reference to the description of Ezekiel i. 10, and Rev. iv. 7, 8.

How long does S. Luke tell us did our LORD remain on earth after His resurrection?—Forty days as observed in the Church from Easter to Holy Thursday. (i. 3.)

What command did our LORD give His disciples, previously to His departure?—To tarry in Jerusalem till the promised coming of the HOLY GHOST. (i. 4, 5.)

What first joint act of the Apostles does S. Luke record?—The election of S. Matthias in place of the traitor Judas. (i. 26.)

When was the gift of the HOLY GHOST bestowed on the Apostles?—Ten days after the Ascension of our LORD, on Whit-Sunday, or Pentecost. (ii. 1, 4.)

What is the meaning of Pentecost?—It means fifty, and was a feast for harvest kept fifty days after the Passover. (Lev. xxiii. 16.)

With what miraculous effect was the gift of the HOLY GHOST accompanied?—With the power of speech in different languages. (ii. 4.)

How did the Apostles at once begin to exercise their ministry?—S. Peter proclaimed this miracle and the resurrection of our LORD to be proofs of His being the long expected Messiah, and called on them to repent and be baptized. (ii. 32, 33, 38.)

With what success was his appeal attended?—The same day there were added unto them about 3,000 souls. (41.)

What effect had this on the Sadducees and rulers of the people?—They laid hands on SS. Peter and John, who had cured a lame man in the temple, and commanded them with threats to forbear their ministry. (iv. 3, 18, 21, 22.)

What awful judgment befel Ananias and Sapphira in their attempt to deceive the Holy Spirit of God?—Their lie was instantly discovered, and themselves smitten with death. (v. 1—11.)

What course did the Jewish rulers now take with the Apostles?—They imprisoned and prepared to slay

them, but by the persuasion of Gamaliel contented themselves with scourging and dismissing them. (iv. 18, 33, 34, 40.)

What provision did the Apostles make for the discharge of the inferior offices of the ministry?—They appointed and ordained S. Stephen and six others to assist them as Deacons. (vi. 5.)

What consequences did the faithful fulfilment of his office bring upon S. Stephen?—He was accused to the council, and in the midst of his defence savagely stoned to death; the first Martyr for the Catholic Faith. (vi. 11; vii. 54, 58.)

Who was at this time one of the chief persecutors of the Christian Faith?—Saul, afterwards converted and known as the Apostle Paul. (viii. 1, 3; xiii. 9.)

What account is given of S. Philip, another of the seven Deacons, (vi. 5)?—Of his preaching at Samaria, and converting and baptizing the Eunuch of Ethiopia. (viii. 5—27, 35, 38.)

Against whom did the Apostle Peter pronounce judgment, when he with S. John came down to confirm the Samaritan converts?—Simon the sorcerer, who offered them money that through him the HOLY GHOST might be received. (viii. 14—24.)

What does S. Luke record of the conversion of Saul?—As he was journeying to Damascus to persecute the Church, he was suddenly struck blind to the earth, and ultimately converted and appointed by our LORD to the office of an Apostle. (ix. 1—15, 16, 17.)

What great miracle of S. Peter is next recorded?—His raising the charitable Dorcas again to life. (ix. 36—40.)

How was it shown to S. Peter that the distinction between clean and unclean meats, (Lev. xx. 25), and generally between Jew and Gentile was no longer to be observed?—By a vision of beasts mingled in

- a vessel together, and by the admission of the devout Gentile soldier Cornelius into the Christian Church. (x. 11, 15, 44, 48; and xi. 18.)
- Who was S. James that was put to death by Herod, (xii. 2)?—Brother of S. John, and one of the most favoured of our LORD's disciples. (S. Matt. xvii. 1; and xxvi. 37.) He is usually called the Great.
- Did not S. Peter escape a like danger?—Yes, Herod imprisoned him, but he was miraculously delivered by an angel, in answer to the prayers of the Church. (xii. 3, 5—11.)
- What was the end of Herod?—He was smitten in the midst of his pride and cruelty, so that he was eaten of worms and died. (xii. 21—25.)
- Who were now appointed and set apart for the great work of the conversion of the Gentiles?—S. Barnabas the devout Levite, of Cyprus, (iv. 36), and Saul. (xiii. 2.)
- To what place did they first betake themselves?—To the Island of Cyprus, where, notwithstanding the opposition of the sorcerer Elymas, they converted the governor to the Faith. (xiii. 4, 8, 12.)
- Where did they commence preaching the Gospel to the Gentiles?—At Antioch, in Asia Minor, upon the Jews' rejecting it, contradicting, and blaspheming. (xiii. 14, 45, 46.)
- What difficult question occurred in the course of their mission?—Whether it were necessary for the converted Gentiles to be circumcised and keep the law of Moses. (xv. 1, 5.)
- How was it decided?—By the council of the Apostles at Jerusalem, presided over by S. James, commonly called the Less, (S. Mark xv. 40), the author of the Epistle. (xv. 6, 13, 19.)
- Did SS. Paul and Barnabas continue together?—No, some difference of opinion took place, and Barnabas returned to Cyprus, and S. Paul was soon after called with Silas to preach the Gospel in Europe. (xv. 39; xvi. 10.)

Where first in Europe did they commence their work?

—In the city of Philippi, where, though beaten and imprisoned, they converted the gaoler and founded a church. (xvi. 12, 14, 15, 23, 24, 33.)

What effect had their preaching on the learned, polished, but idle and idolatrous city of Athens?

Some mocked, some disputed and delayed, and but a few believed. (xvii. 16, 18, 21, 32, 34.)

What may this serve to show?—That learning and luxury unchecked by humility, unfit men for the Kingdom of God. (S. Matt. v. 3.)

What record is there of the labours of S. Paul during the next few years of his life?—He was employed in establishing the church in Europe, and in revisiting and confirming churches already founded. (xviii. xix.)

Was S. Paul endued with the gift of miracles?—Yes, so that even handkerchiefs or aprons were by contact with his body made by GOD means of healing diseases and casting out devils. (xix. 11, 12.)

How did S. Paul conclude his ministry with the Ephesians, previously to his final journey to Jerusalem (xx. 16)?—He sent for the elders of their church, and with a solemn charge and warning finally took his leave of them. (xx. 17, 28, 38.)

How, on his arrival, did S. Paul find the Jews at Jerusalem affected towards him?—They were much set against him, believing that he taught the Gentiles to despise the Law of Moses. (xxi. 20, 21.)

To what step therefore did S. James and the brethren advise him?—To take part in a public religious ceremony which was then going on in the temple. (xxi. 18, 23, 24.)

What effect had S. Paul's doing this on the people?—They declared he had polluted the temple, and went about to kill him. (28, 31.)

How did he escape?—The governor of Jerusalem came with soldiers, and took, bound, and imprisoned him. (32—34.)

Had S. Paul any further opportunity of defending himself?—Yes, but the people would not hear him, and, at last, made a conspiracy to kill him. (xxii. 22; and xxiii. 10, 12.)

What then became of him?—The governor of Jerusalem sent him under a guard to Felix the chief governor of Judæa. (xxiii. 23, 24, 33.)

Did Felix release S. Paul?—No, he heard the complaints of the Jews against him, but deferred deciding, and kept him two years in prison. (xxiv. 1, 22, 27.)

Did he then regain his liberty?—No, a new governor, Festus, proposed to carry him back to Jerusalem, upon which S. Paul appealed to the Emperor at Rome. (xxv. 1, 9—11.)

Was there any sufficient cause for these persecutions?—No, for both Festus and king Agrippa, before whom also S. Paul defended himself, owned his innocence. (xxv. 26; and xxvi. 32.)

What was done upon his appeal to Rome?—Festus sent him thither a prisoner, and upon his voyage he was shipwrecked. (xxvii. 1—40.)

Did he at last arrive safe?—Yes, and was favourably received, and abode there two years. (xxviii. 16, 30.)

How was he occupied?—Preaching to the Jews and Gentiles the Kingdom of GOD with success and confidence, no man forbidding him. (xxviii. 23, 28, 31.)

S. PAUL'S EPISTLE TO THE ROMANS.

WHAT division of the New Testament follows the Acts of the Apostles?—That containing the Apostolical Epistles.

How many of these are there?—Fourteen written by S. Paul, and the remainder by SS. James, Peter, John, and Jude.

When did S. Paul write the Epistle to the Romans?—About two years before he was sent there a prisoner.

What is strikingly set forth in the first chapter?—The awful character and sins of the heathen world. (i. 21—32.)

Does the Apostle encourage the Jews to boast of their superior privileges and holiness?—No, for all was the free gift of GOD, and their priding themselves on their own merits had blinded them to the reception of the Gospel. (x. 3, 4.)

Mention some of the blessed effects of our LORD'S Atonement as here set forth by S. Paul?—We are made sons of GOD, (viii. 14); we obtain the pardon of our sins, (iii. 25,) and grace and power to live holily, (vi. 22), and thus have righteousness, and joy, and peace in the HOLY GHOST. (xiv. 17.)

Does the Apostle lead us to expect that the Jewish people will ever be generally converted to Christianity?—Yes, but not until after the fulness of the Gentiles is come in. (xi. 25, 26.)

How does the Apostle conclude this part of his Epistle?—With an earnest charge to the Gentile converts to value and walk worthy of their religious privileges. (xi. 13, 20; xii. 1, 3.)

What is the subject of the last five chapters?—Exhortations to the various duties of a good Christian, and salutations to the brethren at Rome. (xii. to xvi.)

FIRST EPISTLE TO THE CORINTHIANS.

Who were the Corinthians?—The inhabitants of Corinth, a rich and luxurious city of Greece.

What was the condition of the Church at Corinth at the time S. Paul addressed to them this Epistle?—There were many abuses and disorders in it.

Tell me some of these?—Strifes and divisions into sects or parties called after the names of favourite ministers. (i. 11, 12; iii. 3, 4.)

What besides?—Incest, (v. 1), quarrelling and law-suits, (vi. 6, 7, 8), and profanation of the Holy Communion. (xi. 17, 20, 21.)

What is the character of the first part of this Epistle?—It contains strong reproof of the Corinthians, mixed with affectionate entreaty to amend their conduct.

What besides does this Epistle contain?—Answers to various questions upon which the Corinthians had consulted him. (vii. 1; viii. 1; xii. 1.)

What important doctrine is set forth in the 11th chapter?—The institution of the blessed Sacrament of the LORD's Supper, revealed to S. Paul by our LORD Himself. (xi. 23—26.)

What is contained in the 13th chapter?—A full and glorious description of that love and devotion to GOD which the Apostle calls charity.

What is the subject of the 15th chapter?—A plain statement of the doctrine of the resurrection of the body, in answer to those who had denied it. (xv. 12.)

Had S. Paul ever been at Corinth?—Yes, he had first planted the Church, and dwelt there a year and six months. (Acts xviii. 1—11.)

SECOND EPISTLE TO THE CORINTHIANS.

WHAT is the character of this Epistle?—It is full of heavenly consolation, and affectionate earnest interest for the people to whom he was writing.

How does S. Paul attempt to console the Corinthians under their sorrows?—By the recital of his own sufferings, and the abundant grace by which he was enabled to endure them. (i. 5; iv. 8—18.)

Had the former letter and reproof of S. Paul produced any good effect?—Yes, they sorrowed unto repentance. (vii. 11.)

What particulars relative personally to S. Paul may we glean from this Epistle?—That in addition to his having trials and persecutions, he was of weak appearance, and, like Moses (Exodus iv. 10), poor in speech, and had, moreover, some unknown bodily infirmity. (x. 10; xi. 23—30; xii. 7.)

How does the Apostle conclude his letter?—He affectionately, yet firmly, cautions them against their former faults, and ends with a solemn benediction in the Name of the Holy Trinity. (xii. 15, 20; xiii. 2, 10, 14.)

S. PAUL'S EPISTLE TO THE GALATIANS.

WHO were the Galatians?—A people of Asia, some of whom afterwards settled in France, and were called Gauls. (Acts xvi. 6.)

What seems one object of this Epistle?—To reprove them for certain errors of doctrine and practice into which they had been seduced. (i. 6; iii. 1; v. 7—12.)

To what does the Apostle direct their attention as the peculiar privilege and object of their conversion to the Gospel?—To their adoption as sons of GOD (iv. 5, 6), the destruction of the works of the flesh (v. 16—21), and the bringing forth the fruits of the Spirit. (v. 22, 25.)

THE EPISTLE TO THE EPHESIANS.

WHO were the Ephesians?—The inhabitants of the great and wealthy city of Ephesus. (Acts xix.)

What is the object of this Epistle?—It does not appear to have any special object, but contains the most edifying instruction upon various points of Christian doctrine and practice.

How does the Apostle impress upon the Ephesians the duty of endeavouring to keep the unity of the Spirit in the bond of peace?—By reminding them that there is one LORD, one Faith, one Baptism, and that our LORD is Head of the Church which is His body, and we members of His body, of His flesh, and of His bones. (iv. 5; i. 22, 23; v. 30.)

What is contained towards the end of this Epistle?—Very profitable instruction on the duties of husbands and wives, parents and children, masters and servants. (v. 2; vi. 1—9.)

And how are we to be enabled to fulfil these duties?—By obtaining the supernatural grace and help of GOD, against the powers of the world, the flesh, and the devil. (vi. 10, 11—18.)

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THE EPISTLE TO THE PHILIPPIANS.

Who were the Philippians?—The inhabitants of Philippi, the first city in Europe where S. Paul preached, converting the gaoler and his household. (Acts xvi. 12, 33.)

When is S. Paul supposed to have written it?—During his imprisonment at Rome. (i. 13.)

In what light does S. Paul speak of his own, or the sufferings of Christians in general for the sake of their religion?—As a gift of GOD, and the subject rather of rejoicing than sorrow. (i. 29; iii. 8; Acts ix. 16; and xx. 23, 24.)

What had been the conduct of the Philippians to S. Paul in his affliction?—They had sent once and again to aid him in his necessity, for which he thanks them as a token of their piety and good will. (iv. 10, 14, 16, 18.)

THE EPISTLE TO THE COLOSSIANS.

Where was Colosse?—It was a city of Asia Minor, but little is known of its history.

What seems the subject of this Epistle?—It sets forth the glory and supreme greatness of our LORD in the Church, (i.), and earnestly exhorts us to walk worthy of our communion with Him. (ii. iii. iv.)

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FIRST EPISTLE TO THE THESSALONIANS.

WHAT account does Holy Scripture give us of the Church of the Thessalonians?—It was founded by S. Paul amidst great opposition of the Jews, but afterwards became an example to all its neighbours. (i. 6, 8; and Acts xvii. 1—10.)

What special argument does S. Paul urge in this Epistle as a reason for patience in affliction?—The resurrection of the dead, and the reunion of all His people with our blessed LORD at His glorious second Advent. (iv. 13—18.)

SECOND EPISTLE TO THE THESSALONIANS.

WHAT appears to be S. Paul's object in this Epistle?—To correct the impression drawn from his first letter, that the second coming of our LORD was immediately to be expected. (ii. 2.)

By what event does the Apostle say the coming of our LORD will be preceded?—By a grievous falling away from the Church, and setting up of the power of Antichrist. (ii. 3.)

To what does this refer?—It is probably in part yet to be fulfilled, perhaps by the universal spread of infidelity and disobedience.

THE EPISTLES OF S. PAUL TO TIMOTHY.

WHO was Timothy?—The companion of S. Paul in his travels, and afterwards bishop of Ephesus. (Acts xvi. 1; 2 Tim. iv. end.)

What is the general subject of these Epistles?—Advice and instructions on the duties of Christian bishops and Clergy.

Does S. Paul speak of himself in these Epistles?—

Yes, with the utmost humility, yet as at the close of his life with a bright and glorious hope. (1 Tim. i. 15; 2 Tim. iv. 6—8.)

THE EPISTLE TO TITUS.

Who was Titus?—Little is known of him beyond his being bishop of the island of Crete. (i. 5; and iii. end.)

What is the general subject of the Epistle to him?—

It contains brief and earnest instructions for the discharge of his episcopal office.

THE EPISTLE TO PHILEMON.

What is the nature of this Epistle?—It is a private letter to intercede for a slave Onesimus who had run away from his master Philemon. (10—12.)

THE EPISTLE OF S. PAUL TO THE HEBREWS.

To whom does this Epistle appear to be addressed?—

To the Hebrew or Jewish (Gen. xi. 14) converts, showing them the full meaning of their law and worship.

Upon what points does the Apostle first dwell?—The divinity of our LORD and His incarnation that He might suffer death for the salvation of the world. (i. 3; ii. 9, 14, 15.)

What other blessings does the Apostle point out as obtained for us by this union of the Divinity with the human nature of our LORD?—His divine power enables Him to obtain for us all our wants, and His partaking of our nature gives us confidence to ask them of Him. (iv. 14—16.)

How in the following chapters does the Apostle proceed?—He shows the deep meaning of the various ordinances of the Jewish Law and their fulfilment in the Gospel dispensation.

What is contained in the 11th chapter?—A recital of those ancient saints who under every sort of trial and discouragement yet faithfully believed and obeyed GOD. (xi. 39.)

What would seem to be the object of the Apostle in stating these things?—To induce the Jewish converts to persevere in their faith notwithstanding the trials it brought upon them. (xii. 1, 3, 12, 13.)

What further argument does he employ?—The example of our LORD Himself, and the superior helps and privileges bestowed on His people. (xi. 39, 40; xii. 2—22, 28.)

How does the Epistle conclude?—With an exhortation to unity, patience, devotion, and holy obedience, and a solemn benediction in the Name of our LORD JESUS CHRIST. (xiii. 7, 9, 14, 15, 17, 20, 21.)

THE GENERAL EPISTLE OF S. JAMES.

WHY are the Epistles which follow called general?—Because they are not written to any one in particular but to Christians in general.

Who was S. James?—He is called in Scripture “the Less,” (S. Mark xv. 40), and was Bishop of Jerusalem. (Acts xv. 13, 19.)

What subject does S. James chiefly dwell on?—The importance of our abounding in holy works if we hope to be accepted in GOD’s sight. (ii. 14, 24.)

What sins does he point out as very heinous in GOD’s sight?—Despising and oppressing the poor, (ii. 1, 6; v. 4; and Prov. xv. 31), and the wickedness of an unbridled tongue. (iii. 6—10.)

To what duties does he counsel us?—To patience, cheerfulness, and prayer. (v. 7, 13, 16.)

THE GENERAL EPISTLES OF S. PETER.

WHAT is contained in these Epistles?—Earnest exhortations to endurance and holy living, remembering both our helps and our reward.

When is it supposed S. Peter wrote them?—Towards the close of his life, when about to “put off his earthly tabernacle.” (2 S. Pet. i. 14; S. John xxi. 18, 19.)

How does S. Peter urge the necessity of an unceasing vigilance to maintain our faith and holiness?—By reminding them of GOD’s judgments on former sinners, and of the sudden and awful coming of our LORD to judgment. (2 S. Pet. ii. 4, 6, 13; and iii. 1, 10.)

THE EPISTLES OF S. JOHN.

WHAT does S. John set forth in his first Epistle?—
The divinity of our blessed LORD, our fellowship
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sins. (1 S. John i. 1, 3; ii. 2; and v. 7.)

What other topic does he enforce and dwell on?—The
exceeding love of GOD to man, which should pro-
duce in us devoted obedience to Him and love
towards one another. (iii. 1, 3; iv. 20, 21.)

What are the two other Epistles of S. John?—Short
private letters to individuals, commending their
devout conduct.

THE GENERAL EPISTLE OF S. JUDE.

WHO was S. Jude?—Little is said of him in Scripture.
He was one of the Apostles, the brother of James
the Less, and is called Judas, or sometimes Lebbeus,
or Thaddeus. (S. Matt. x. 3; xiii. 55.)

What seems to have been the object of this Epistle?
—To warn Christians to guard against false teachers
and corrupters of religion, and to contend earnestly
for the Faith. (3, 4, 21.)

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